VAKTRITAVALI

Garland of Divine Discourses



His Divine Grace

BHAKTISIDDHANTA SARASVATI THAKURA PRABHUPADA

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" *Why Sri Radha's name is not clearly mentioned in Srimad-Bhagavatam? The answer is this: Her name was not mentioned simply because Srimati Radharam is most dear to Sri Krishna, and this truth is supremely confidential. Considering this fact, Sri Vyasadeva did not openly mention the truth of Sri Radha, who is the most worshipable object and a most rare attainment for the loving devotees of Govinda. He wished to hide Her from the unqualified, ordinary audience and reciters. Is it not intelligent to hide a pearl necklace from a monkey rather than to hand the necklace over to it*?"

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GARLAND OF DIVINE DISCOURSES



His Divine Grace Srila Bhaktisiddhànta Sarasvati Thakura Prabhupada

Vaktrtavali: Garland of Divine Discourses

Compiled by Sripada Sundarananda Vidyavinoda

Produced and Published by Isvara dasa

DEDICATION

This book is dedicated to all the truthful followers of His Divine Grace Srila Bhaktisiddhanta Sarasvati Thakura Prabhupada and most importantly to his foremost disciple, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, who brought the teachings of his divine master to outside of India and fulfilled the prediction of Srila Thakura Bhaktiv*inoda.*

INTRODUCTION

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“Do the spiritual masters, after they disappear, bestow their mercy upon the living entities? The souls of great thinkers of bygone ages, who now live spiritually, often approach an inquiring spirit and assist him in his development.” (Srila Bhaktivinoda Thakura, *The Bhagavat: Its Philosophy, Its Ethics & Its Theology)*

Great spiritual masters are always ever well-wishers of all surrender souls. There is no point in time when they stop offering guidance to those who submissively inquire about their own spiritual nature. It is our greatest fortune, therefore, that we are connected to the spiritual lineage of His Divine Grace Srila Bhaktisiddhanta Sarasvati Thakura Prabhupada.

We know from those who were fortunate to be his disciples - to have lived in his time and have witnessed firsthand how he personified Sri Caitanyadeva’s teachings - that he possessed the divine quality of incessantly chanting Krishna’s holy names and speaking *krsna-katha.* He never tired of chanting and preaching.

Srila Sarasvati Prabhupada was famously known as the *simha,* or lion guru, because he was fearless and uncompromising in his preaching. He saw the world as if it were on fire. He did not waste time trying to rescue the bodies of the conditioned souls from the immediacy of

their suffering. Rather, he bypassed the deceit and hypocrisy rampant in his age (as well as ours) and tried only to retrieve by spiritual means their souls, which he saw as engulfed in the flames of material existence. Conditioned living beings are often obstinate in their refusal to hear Sri Caitanya’s divine message, thinking themselves comfortable enough in material existence, and Srila Sarasvati often used strong language to shake them from their illusion. He would remind them that “a *sadhu* who flatters is an enemy. A *sadhu* has to be a like a butcher - ready with one stroke to slash the neck of the goat of material desire with his strong words.” Many were afraid to hear him speak lest the true value of their material pursuits be revealed!

His Divine Grace was also known as a “living encyclopedia” due to his vast knowledge of the scriptures and his ability to perceive the Vedic conclusion. He

dispelled the doubts of the thousands who flocked to him for advice.

He entered the world to propagate the *sankirtana* mission. He wanted nothing more than to invite everyone to *kirtana* and infect them with the bliss of chanting the holy name. He considered *sn-krsna sankirtana* the best form of meditation, sacrifice, and worship in Kali-yuga. He considered any religious process that did not include the *yuga-dharma* as "cheating religion."

A preacher of the holy names is always full of life because he is always fully in touch with the divine realm. There was a time when Srila Sarasvati Thakura started a daily newspaper to disseminate Sri Caitanya Mahaprabhu's precepts. A distinguished gentleman then asked the Thakura how the Gaudiya Mission could produce a daily newspaper filled only with spiritual topics. Srila Sarasvati Thakura replied that this material universe is a small portion of the Lord's entire creation - just a tiny corner in the Lord's ultimate manifestation and a place where the *jivas* who desire to enjoy separately from Krishna can live until they are spiritually reformed. The material world itself consists of innumerable universes, and this particular universe, he said, is the smallest. Within this universe are countless planets, and on planet Earth there are several countries. In India there are a number of cities. Kolkata is one of them. Srila Sarasvati Thakura remarked that if the city of Kolkata could support several daily newspapers to discuss only material topics that benefit no one, how much more information should be available for a daily spiritual newspaper that brings news from the spiritual realm, a much grander realm? Spiritual messages are ever fresh and true, while news from this dead world provides only stale messages to crowlike people. The swanlike devotees have no interest in them.

Srila Sarasvati Thakura was a tireless speaker and writer, and he never stopped teaching the precepts of Sri Caitanya Mahaprabhu until the time of his passing in 1937. His speeches were not recorded mainly because his disciples, being eager to listen, didn't draw their attention away to jot down notes. However, one magnanimous devotee and one of Srila Sarasvati Prabhupada's dearest disciples, Sripada Sundarananda Vidyavinoda Prabhu, sacrificed his own spiritual ecstasies to compile a number of his guru's lectures and conversations and make them into books. The lectures in this book were originally taken down in shorthand by Sripada Sundarananda Vidyavinoda Prabhu as he sat at the feet of his divine master. What a gift he has given us!

Srila A. C. Bhaktivedanta Swami Prabhupada, founder-acarya of ISKCON,

summed up Srila Bhaktisiddhanta Sarasvati's teachings in a poem he wrote for his guru's *Vyasa-puja:* "Absolute is sentient Thou hast proved Impersonal calamity Thou hast moved.This gives us a life. Anew and fresh."

This book, *Vaktrtavali,* consists of forty-three lectures presented in three sections. These are not essays written by disciples but Sundarananda Vidyavinoda's handwritten capturing of the lectures as they were given. The majority of them have appeared in the *Gaudiya,* the official mouthpiece of the Gaudiya Mission established by Srila Sarasvati Prabhupada. Sripada Sundarananda Vidyavinoda was its chief editor.

People often think Srila Bhaktisiddhanta Sarasvati's words difficult to understand and shy away from reading them. However, a real seeker of the Absolute Truth will not limit him or herself because the language is difficult. And we know that even those who are illiterate can be blessed by such hearing.

We have tried as far as possible to render these lectures, originally given in Bengali, fluently into English without losing the original meaning. Though some of Srila Bhaktisiddhanta Sarasvati's expressions are difficult to translate, we have dared to try, as his humble servants. Our prayer is that you will find great benefit by reading this book.

Aspiring to be servant of the servants,

Isvara Dasa

Sri Mayapur Dhama, 2014



Part 1

VAISNAVA PHILOSOPHY

Place: Town Hall, Krishna Nagar Time: 13th May, 1918

The definition of philosophy, and the function and characteristics of the internal and external senses:

The word *darsana* refers to the way a relationship between a seer and the seen is established. Generally, one sees an object with the eye; it is with the eyes that we visualize an object's external form and shape and gather other external knowledge about it. However, it's not a fact that one can see just because his eyes are functional. For one to see, the eyes need a guide or director.

Although the eye is the medium for the seeing function, we must accept that it is the mind that actually causes the eyes to see. Even if the eyes have no mechanical problems, they cannot function without the mind's direction.

But the mind does not only direct the eyes. Four other knowledgeacquiring senses work under the mind's control, and with their support, the mind collects feelings and knowledge about different objects. Often, if an object has no

external form or shape, or if it's too small or too large, or if it's prone to be covered in one-way or another, or somehow deceptive, or at a distance, we cannot perceive it properly even if we have functioning eyes.

Our four other senses also help us know about external objects. With the help of these senses, or knowledge-acquiring devices, the mind, or lord of the senses, is able to realize things not normally understood by any one sense individually. And those sensations the knowledge-acquiring senses fail to grasp directly, the mind can deduce even without direct perception, because it has other devices in its possession. Although direct perception is the only way to actually know an object, still, if the mind is not infested with discrepancies, the mind's hypothesizing will also help direct perception. Direct perception can, however, sometimes distort the truth and trick the mind so it doesn't acquire *exact* truth. Knowledge gathered under the influence of or with the help of intoxicants, for example, often leads to a faulty conclusion or mistake.

Although in philosophy *darsana* generally refers to the action of the eyes, when the other senses recognize an object, this too is called *darsana.* Philosophies that discuss material objects are called "material science," and philosophies related to objects beyond gross matter fall under the category of *cetanabhasa,* or transcendental sophistry.

In India's philosophical literature we see that the intelligence directs the mind; false ego controls the intelligence; the heart, or *mahat-tattva,* directs the false ego; and material nature, or the nonmanifest material energy, directs the *mahat-tattva.* Material nature, *mahat-tattva,* false ego, the intelligence, and the mind sit on a gradient as the whole and the parts. If an object has no inherent power to act, it's called matter; if an object has an inherent power to act - that is, if it has the presence of spirit - then that same spirit gradually becomes perverted and takes different names like *mahat-tattva*, false ego, intelligence, and mind.

Sodasa darsana, or the sixteen types of philosophy:

In ancient time there were six prominent philosophies in India. These were the *Vaisesika darsana* of Kanada, the Nyaya-darsana of Gautama, the *Sankhya-darsana* of Kapila, the *Yoga-darsana* of Patanja-li, the *Purva-mimamsa-darsana* of Jaimini, and the *Vedanta-darsana* of Vedavyasa. Apart from these, ten other philosophies appeared during the medieval age including: the *Nastikya-darsana* of Carvaka, the *Pasupata-darsana* of Nakulisa, and Syayanacarya's *Rasesvara-*

darsana, Harhat-darsana, and *Sugata-darsana.* Since it's not possible right now to go into detail about all these philosophies and the differences between them, we will instead focus today's discussion only on the *Uttara mimamsa,* or Sri Vedavyasa's *Vedanta-darsana.*

Evidence and that which is made evident by Vedanta:

The *Upanisads* are the head of the Vedas. Realizing it would be difficult for people to understand the actual purport of the *Upanisads,* Vyasadeva composed the *Brahma-sutra* based on the *Upanisads.* This *Brahma-sutra* has become famous as the *Uttara-mimamsa, Sariraka-sutra,* or *Vedanta-darsana.* By refuting other philosophers' objections and by accepting the Vedic statements, or transcendental sound, as the main *pramana* (while accepting processes like direct perception and hypothesis as secondary supports), Sri Vyasa has described the Vedic conclusion.

All of India's Vedic religious systems are more or less constituted of the *Vedanta-darsana.* This *Sariraka-mimamsa* was explained by a number of commentators and interpreters - among them, Baudhayana, Tanka, Bharuci, and Dramida are renowned. Others, like Sri Sankaracarya, have also become famous *vedantacaryas* by writing commentaries, like the *Sariraka Bhasya.*

The *paramahamsa-samhita, Srimad-Bhagavatam,* is cited by the swanlike and learned as the natural commentary on the *Brahma-sutra.* Thoughtful persons like Yadavacarya, Prabhakara, and Bhaskara Bhatta have also written books and preached different philosophies as teachers of *Vedanta.* Among Sankaracarya's followers we find encouragement only for *kevaladvaita* philosophy, such as in the writings of Ànandagiri, Sayanamadhava, and in the Bhamati tika of Vacaspati Misra. A few hundreds years ago, following the doctrine of the *Brahma-sutra,* or *Uttara Mimamsa,* some *acaryas,* who were devotees of the Supreme Lord, appeared and discovered that the Supreme Brahman is full of transcendental qualities and variegatedness, contrary to the *kevaladvaita* philosophy, which teaches impersonal monism. Only these *acaryas* are protectors and propagators of *brahma-darsana.* They were not ordinary philosophers; they possessed knowledge of one's relationship with the Supreme Lord and were expert in establishing the correct conclusion. Therefore, they were aware of the ultimate goal of life and the process of achieving it in relation to the Absolute Truth.

The cause of the illusory understanding and an example:

In ancient times, astrologers used to imagine that planet earth, our residence and shelter, was at the center of the universe, and that the sun, planets, stars, and so on, orbit around the earth. But by experience and subtle analysis, their ideas changed. Now they say that our earth actually orbits the sun once every solar year, as do Mercury, Venus, and Mars. As earth's residents fell into illusion while trying to establish their place at the center of the universe, so under the sway of wrong beliefs, materialistic scientists exclaim their faith in material enjoyment by accepting their own gross body as the center for such enjoyment. The psychologists, thinking the mind the master of the body and therefore of more scientific interest than the body, place the mind in the center of the gross body and study things through the eye of the mind while maintaining that gross matter is the greater object of vision. Matter cannot see the mind or understand it, but the mind can see matter - this is their conviction. Actually, without the presence of the power to think, or the intelligence, neither the gross eyes nor the subtle mind are capable of seeing anything. Without the ability to think, the senses are ineffective and powerless.

The opinions of different philosophers in different countries:

Carvaka, who didn't believe in the next life, Epicurus, who was a gross materialist, Huxley, who was an agnostic and disciple of ignorance, the Skeptics, who were doubtful about life after death, Hegel, who followed divine knowledge, Schopenhauer, Kant and many of the ancient Greek philosophers as well as the philosophers of our country, have spent their lives studying philosophical and psychological literature. They had displayed their own experience and learned to see things according to their respective philosophical paths. By placing mental speculation or empirical experience at the center of their thought flow, they ended up showing only different faulty pictures to the eyes of different seers in all these places. Since one of their philosophies is often diametrically opposed to that of another, dispute was inevitable, with each philosophy trying to pull the audience into its respective line. Those with similar mentalities joined together in thought and, like the ignorant astronomers of ancient times, nourished their faulty beliefs by accepting one philosophy or another as king. Those who see varieties of things present in their own philosophical world fill up their own insignificant minds and memories with those things according to their *adhikara*.

The endeavors of the vivartavadis and nirvisesavadis:

Just as astronomers once thought our earth the center of the universe, and as human beings once thought the body the center of all realization, so, as the various philosophers developed their knowledge they came to accept the mind as the self, or center, of existence. Because of that, only "self-worship," or impersonalism, has made a place for itself in Vedanta philosophy. As soon as one speaks about *Vedanta,* immediately the various narrow-minded philosophies like *Kevaladvaitavada, Jivesvaraikyavada, Jadacidaikyavada, Vivartavada, Nihsaktikavada*, *Saguna-nirgunaikyavada*, *Nirbhedabrahmavada,* and *Nirvisesavada* come to mind. These philosophies cover the eyes of all kinds of philosophers in the name of being universally beneficial and liberal. Moreover, innumerable narrow-minded endeavors have spoiled and are spoiling the actual, liberal, universal, nonsectarian philosophies like *Suddhadvaita*, *Visistadvaita,* and *Dvaitadvaita,* which are based on realization of spiritual variegatedness and a personal God. These impersonal philosophies stubbornly try to prove that the Vedanta does not confirm the conclusions of the actual nonsectarian doctrines.

The Mayavadis' ill motivations:

By discussing the sectarian history of the Vedantists who believe the concept behind Kevaladvaitavada, beginning from the advent of Sri Sankaracarya up to the time of Sayana and Vidyaranyabharati, we understand they have uselessly wasted time trying in various ways to establish that the spirit soul is nondifferent from the Supersoul; that the material world is false; imagining the complete whole with the help of only partial or divided knowledge; attributing material time, place, etc., to the Absolute Truth; and assuming that the Absolute Truth is dry due to a lack of reciprocation between the *visaya* and the *asraya.* Since people's minds were covered by such speculations, like thinking incomplete knowledge complete, accepting the *saguna* as the *nirguna,* and so on, on the pretext of seeing the real truth they became bereft of seeing the Absolute Truth. Although thoughtful philosophers like Sri Sankara refuted the mundane differentiation in the Vedanta philosophy, still, because they established the spirit soul as the seer, enjoyer, and *visaya*, and the material world as the seen, enjoyed, or *asraya*, they are far from understanding the spiritual pastimes of the Absolute Truth, which are full of variety. The Supreme has personally advented just to reveal this Absolute Truth. He did not need the

support of any type of inferior energy whatsoever to manifest.

Srimad Bhagavatam and Bhagavata-darsana, which are independent of all the other philosophies:

The glories of the descending path are mentioned only in Vaisnava philosophy. The descending path is the only way to realize the Absolute Truth, and it requires that we ignore the mundane direct and indirect ascending paths. From time immemorial, *SrTmad-Bhagavatam,* which is the natural commentary on the *Brahma-sutra,* or *Vedanta-darsana,* has been renowned in the society of learned, swanlike persons as the crest jewel among all philosophies. Because all philosophical matters are elaborately described in *SrTmad-Bhagavatam,* the *Bhagavatam* is the essence of Vedic literature. By forgetting that the Absolute Truth cannot be realized by one's own relative strength, by the support of relative actions, by the relative process of actions, by giving away relative objects, by remaining neutral to relative objects, by remaining absorbed in relative matters, or by trying to see into the basis of relativity - in other words, while seeing the object, if one does not become especially impartial to it - then every seer will be deceived away from seeing the *sac-cit-ananda* feature of the Absolute Truth. Only those who are busy seeing things with the help of *maya*, or divided knowledge, are called *mayavadi-vaidantika.* Those who see the spiritual pastimes and variegatedness of the Absolute Truth, becoming liberated from the bondage and control of the Mayavadis, are called the knowers of the truth, or Vaisnavas. The Absolute is not *maya;* rather, He is the complete Absolute Truth, full of pure knowledge and intense bliss, and one without a second.

The Mayavadi conception:

While trying to see the truth, Mayavadis see only what's inside the shelter of maya. The falsity of the external identity becomes prominent and doesn't allow them to see the Absolute Truth's actual form. Actually, the impersonalists can never see the Absolute Truth with their incomplete, or partial, knowledge. Therefore they become influenced by the path of argument, and this mentality misdirects them; they don't find themselves with knowledge of internal truth. Rather, they become incomplete seers, induced to think the world false. Those who know the truth don't think the material world false; they understand that because of its external, incomplete manifestation, it is temporary, perishable. That which can be measured is by definition made of *maya* and has

the quality of “inferiority.” Whenever a seer observes something external to himself with Maya’s help - that is, by forgetting the truth - he is immediately overwhelmed by laziness. Maya displays before him the object’s diversity and makes him think that all visible object are the media and shelter or support for seeing things. *Maya*, or the power of measuring, is an energy of the Absolute Truth. Being directed by that energy, a seer sees a variety of visible, material objects and considers all of them ingredients for his own enjoyment.

The transformation of maya-sakti:

As soon as the *maya-sakti*, which produces the gross material objects, has the opportunity to influence a living being’s ego, Mayadevi transforms that living being first as *citta*, or Mahatattva, then gradually into false ego, intelligence, and the mind.

The difference of opinion between the Mayavadis and the Tattvavadis:

Under Mayadevi’s shelter, the Mayavadis, with their partial knowledge, say there is no real difference between the seer, the seen, and the process of seeing. They also say that in the truth, there is no *svagata* [difference between a thing’s component parts - between its essence and form], *sajattya* [difference between one thing and another of the same category], or *vijattya* [difference between one thing and another of different categories].

But the Tattvavadis, under the shelter of nondualism, say that the Absolute Truth eternally possesses a pleasure potency by which it becomes possible to have all *svajattya*, *vijattya*, and *svagata* differences in a most pleasing manner. Under the shelter of nondualism, the Tattvavadis do not see Brahman and Paramatma as different from the Supreme Lord in truth. They see the Absolute Truth as *sac-cid-ananda visnu-tattva.* In the *visnu-tattva,* the Lord has eternal variegated pastimes with His own *svagata* internal energies. With His marginal energy, or the spirit souls, the Lord has a *svajattya* difference. With the external world, which is the transformation of His external energy, He has a *vijattya* difference.

Although the Absolute Truth and His energies are nondifferent from one another, by His inconceivable power, both internal and external energies, which produce spirit and matter respectively, are eternally present in Him. *Vedanta-darsana* is not the Mayavadis’ imaginary, mundane, partial philosophy but Lord Vishnu

alone, who is the controller of both spirit and matter, and who is seen in four distinct ways by the power of His natural inconceivable energy.

The truth about the Supreme Spirit, or Lord Visnu, the minute spirits, or living beings, and matter, as well as their relationships with one another:

It is written in the Vedas, *om tad visnoh paramam padam sada pasyanti surayah diviva caksuratatam:* “Just as the sun’s rays in the sky are extended to the mundane vision, so in the same way the supreme abode of Lord Vishnu can always be seen by the wise and learned devotees. Because those highly praiseworthy and spiritually awake *brahmanas* are able to see the spiritual world, they are also able to reveal that supreme abode of Lord Vishnu.”

The transcendentalists always see the physical objects as the supreme abode of Lord Vishnu. They do not confine Lord Vishnu, or the Absolute Truth, to a category of unpleasant material time, place, or circumstance. They do not say that anything produced by Lord Vishnu’s spiritual energy, or the material energy, is the same as Vishnu. They also do not accept any existence other than Lord Vishnu. According to them, those who are inclined to Lord Vishnu are spirit, and those averse to Him matter. It is not that because they accept this eternal distinction they believe in many gods. Rather, Vaisnavas see Lord Vishnu as the one God, the Absolute Truth, and they see themselves as His devotees. Lord Vishnu is eternally the energetic, and the Vaisnavas are manifested from His energy, so the Lord is the object *(visaya)* and the devotees are the shelter (*asraya*). They are eternally related to and dependent on one another, and their positions as master and servant are also eternal. Therefore since the Absolute Truth has not come into existence under the influence of time, it is not perishable but beginningless.

The material time factor is unable to dominate Lord Vishnu or the Vaisnavas. Without realization of the eternally energetic Lord Vishnu, the Mayavada philosophy is temporary and influenced by time. But Vaisnavas experience eternal life, and their realization is eternal and never in need of change. Since Lord Vishnu is present in all material and spiritual objects, those objects exist factually and are all Vaisnava. But the spirit souls who, in the material world, are conditioned, are under the control of the three material qualities because they are not inclined to Vishnu’s service and are dependent on matter. However, the liberated souls who live beyond the material kingdom are not under the control or domination of *maya*. Every living entity in this world is a Vaisnava,

but because they are absorbed in enjoying material objects, they are averse to Lord Hari; and because they consider themselves enjoyers of matter, they are more or less forgetful of their constitutional position.

The three kinds of functions and qualifications of Vaisnavas who are inclined to God:

The spirit souls who are inclined to serve Lord Hari identify themselves as Vaisnavas in three categories. In the ordinary category of *kanistha-adhikara,* Lord Vishnu is the only worshipable object. *Kanistha* Vaisnavas aim to worship the Lord's deity with the ingredients mentioned in sacred literature.

When they advance further and come to the platform of *madhyama-adhikara*, they are happy to see the devotees of the Lord, who are engaged in devotional service to Lord Vishnu with body, mind, and speech, and they make nonduplicitous friendship with these devotees. They also display compassion - "Let the whole world engage in Lord Hari's service" - and they are careful to avoid the association of envious people averse to Lord Vishnu. Rather, they ignore them.

On the *uttama-adhikara* platform, the Vaisnavas become completely devoid of enjoying life with their gross body and do not at all consider material things objects for their own enjoyment. Rather, they see everything as related to Lord Hari and everyone as inclined to serve Him. Every visible object is a transformation of Lord Vishnu's energy, and as worshipers of Lord Vishnu, everything (and everyone) is simultaneously one with and different from Him. They understand that everything in this world is situated in Lord Vishnu and is always engaged in His service.

Who is unfit to be called Vaisnava?

These days, many people in our society are called Vaisnavas even though the definition does not apply to them. These people are unfit to be called Vaisnavas. It's not a fact that the word "Vaisnava" is confined to those devoid of morality and piety, who are envious of the house of teachers, who accept or deny different *varnas* based on seminal lineage, who earn their livelihood by working as hired singers, *mrdanga* players, or dancers for occasions like the *sraddha* ceremonies of the dead, who lead whimsical lifestyles because they find *varnasrama*

troublesome, who are always targets for criticism by the legal socialists, or who are illegal *samyogis* or caste Vaisnavas. Moreover, it's also not true that those who act as spiritual masters or priests of these caste Vaisnavas, and who are busy earning their livelihoods by giving out mantras, and so on; who are fond of earning money by making a business of instructing others in religious principles, reciting *sastras,* or performing deity worship; who consider gratifying their material senses service to Hari and never actually control their senses; who are the sons and descendants of the Supreme Lord, or the sons of the *gosvamis* or *acaryas;* who wish to identify themselves as highly elevated or great spiritual masters are fit to be addressed as Vaisnavas. It's not that those who are engaged in the service of Lord Vishnu as one of the worshipable deities among the five-god worshipers, or who are traditionally Vaisnavas because they identify themselves as members of the different social orders in Hindu society, or who think liberation means to merge into the impersonal Brahman are fit to be addressed as Vaisnavas. Also, it's not that those who are dressed as *sannyasis* in loin cloths, etc., or who live unrestricted lives in the name of legitimate family life, or who like to spend their time in gambling houses or even religious places while leading an idle life devoid of worshiping Lord Hari, or who are not interested in discussing spiritual literature yet in whose heart the river of material enjoyment slowly flows, are eligible to be addressed as "Vaisnava."

Then who is a Vaisnava?

A Vaisnava is the source of all good qualities. Actually, the inclination to serve Krishna alone is the criterion for being called a Vaisnava. The desire to serve Krishna is how one identifies a Vaisnava. Everyone should know that a Vaisnava is a person whose every endeavor - life and soul - is to engage constantly in serving the Supreme Lord, and who always cultivates remembrance of Lord Hari with body, mind, and speech while remaining in any condition of life. A Vaisnava is one who accepts all objects and activities that are useful for Lord Hari's service, but who has no desire to attain religiosity, economic development, sense gratification, or liberation except as they help him serve Lord Hari, knowing that service to be the ultimate goal of life. These persons are Vaisnavas whether or not they are known by that name.

All good qualities are eternally found only in Vaisnavas. There is no chance for good qualities to remain permanently in non-Vaisnavas. Those who want to identify themselves as Vaisnavas, even if they are unfit, or who wish to come to

the Vaisnava platform, advertise themselves as “Vaisnava.” But in the natural behavior and etiquette of Vaisnavas we find two things: first, they consider themselves eternal servants of Lord Vishnu, who is the master of all; and second, they do not associate intimately with women. A Vaisnava is *krpalu*, *akrta-droha*, *satya-sara sama*, *nidosa*, *vadanya*, *mrdu*, suci, *akincana*, *sarvopakaraka*, *santa*, *krsnaika-sarana*, *akama*, *niriha*, *sthira*, *vijita-sad-guna*, *mita-bhuk*, *apramatta*, *manada*, *amani*, *gambhira*, *karuna*, *maitra*, *kavi*, *daksa*, and *mauni*. “Devotees are always merciful, humble, truthful, equal to all, faultless, magnanimous, mild and clean. They are without material possessions, and they perform welfare work for everyone. They are peaceful, surrendered to Krishna and desireless. They are indifferent to material acquisitions and are fixed in devotional service. They completely control the six bad qualities - lust, anger, greed and so forth. They eat only as much as required, and they are not inebriated. They are respectful, grave, compassionate and without false prestige. They are friendly, poetic, expert and silent.” (*Caitanya-caritamrta* Madhya 22.78-80)

Although Vaisnavas are actually adorned with each of these qualities, when non-Vaisnavas who desire to identify themselves as Vaisnavas, go to see them, they cannot understand their qualities. Often, being unable to understand a Vaisnava’s nonduplicitous humility, foolish people, in order to fulfill their own selfish interests, dress as a Vaisnava’s teacher and come forward to teach duplicitous humility even to Vaisnavas. Under the control of some non-Vaisnava belief they wish their own anti-Vaisnava behaviors should also decorate the Vaisnava. Such an endeavor is most unfortunate. Unless one is a Vaisnava himself - if instead one is simply an ordinary, thoughtless person - one will not be able to understand the characteristics of real, pure Vaisnavas. Real, pure Vaisnavas never nourish or encourage narrow, sectarian mentalities. Without understanding a Vaisnava’s most magnanimous and ideal character, if one considers that Vaisnava to be narrow-minded or sectarian, then it does nothing but expose one’s own narrow-minded, mean mentality.

The Lord’s characteristics according to Vaisnava philosophy:

In Vaisnava philosophy, the Absolute Truth is addressed as Bhagavan. Although non-Vaisnavas think about a perishable object under *maya’s* control when they speak of Bhagavan, Bhagavan is not like that. An object under *maya’s* control suffers distinctions between its name, form, qualities, and activities. There is no

material distinction between the name, forms, qualities, and pastimes of the Supreme Lord, who is transcendental to *maya.* He is nondual Absolute Truth.

It is ignorance that causes one to distinguish between the Supreme Lord and His features as Paramatma and Brahman. But the illusory energy has no jurisdiction in the actual consideration of transcendence.

Vaisnava philosophy teaches that the Supreme Lord is superior to both matter and spirit, and that He exists independently. He existed as the creator of time even before time was created. From Him, both matter and spirit emanated. When these two manifestations disappear, He alone remains. That which has no existence in the Supreme Lord, and whose existence is absent in the Supreme Lord, is called *maya,* or the Lord's illusory energy. That *maya* is known as matter, and it consists of the three material qualities, with which it covers the conditioned soul.

The philosophical conclusions of the four sampradayas:

The *Visistadvaita* philosophy teaches that the nondual substance, or the Supreme Brahman, is manifest in three different features by His own spiritual potency: as the controller *(isvara),* the souls *(cit),* and matter *(acit).* Without disturbing His absolute position as one without a second, the Supreme Lord enacts three types of pastimes by the power of His different energies. The Supreme Lord is the controller of both matter and spirit. He is unlimited, full of eternal energies, has a form, and is eternally the reconciliation between the *svagata, svajattya,* and *vijattya* differences.

In the *Suddha-dvaita* philosophy, the all-powerful Supreme Lord and the devotees are eternally separate from one another as object of worship *(visaya)* and worshiper *(asraya).* Only Lord Vishnu is independent; all others are dependent. Lord Vishnu is superior to both the perishable and the imperishable (like Laksmidevi). In other words, He is the Supreme Personality of Godhead. There are distinctions between the Supreme Lord and the living beings, between the Supreme Lord and matter, between the living beings and matter, and between various types of matter.

These five eternal differences are displays of the Supreme Lord's eternal variegatedness.

In the *Dvaitadvaita* philosophy, the Supreme Lord, who is the embodiment of transcendental *rasa,* is always established as the supreme object and shelter of all. In the spiritual existence of the pure, enjoyed living beings, the Lord performs blissful pastimes, and in the material existence of perishable, contaminated matter, the Lord's pastimes are nonmanifest. Although such pastimes are transcendental, they appear temporary because they are not revealed to the materialistic nondevotees.

Suddhadvaita philosophy does not attribute to the Supreme Lord mundane abomination (He is free from all impurity and from the influence of *maya)* or distinction (He is free from the three kinds of distinctions: *svagata, svajattya,* and *vijattya).* As soon as the living entities are inclined toward the Supreme Lord, mundane differences do not obstruct their seeing the Absolute Truth with their spiritual eyes. Material variegatedness does not destroy the eternal existence of spiritual variegatedness. The reciprocation between the super conscious and the minute conscious as served and servant does not disturb the Lord's position as one without a second. In this philosophy of oneness, since temporary, material existence is seen as different from eternal existence, spiritual variegatedness is neither unacceptable nor denied.

The opinion of the non-Vaisnava philosophers and its refutation:

Those who deny or are averse to the personal form of Lord Vishnu are called non-Vaisnava philosophers. In impersonalism, even spiritual variegatedness had been forcefully preached as mundane. Thinking the names, forms, qualities, and pastimes of the Supreme Lord are composed of *maya,* one imagines the Supreme Lord's existence to be impersonal.

But the Supreme Lord's eternal pastimes and characteristics were present even before *maya* was created, and they will remain even when *maya's* job is finished. Instead of understanding that only one-fourth part of that spiritual variegatedness has been reflected in *maya,* if one thinks the Supreme Lord's existence illusory, it is to be understood that that person has no subtle intelligence or ability to properly deliberate on truth. Such a puffed-up mentality as to think that "The transcendental Absolute Truth, who is beyond *maya* has to live in the kingdom of *maya*"; or "The all-powerful Supreme Lord is impotent"; or "the Supreme Lord, whom the living entities are unable to measure with their material senses, has no eternal existence" makes realizing the Absolute Truth impossible.

The symptoms of the living beings who are inclined to God, and the symptoms of those who are averse to Him:

The super-conscious Lord Vishnu eternally controls Maya, and the minute conscious Vaisnava living beings are controlled by Maya. Although the Super Conscious is one without a second, He is eternally manifest in His unlimited eternal forms in His eternal abode. The minute, conscious, pure spirit souls are many, and as individuals, they are eternally engaged in serving the Lord eternally. Since by their misfortune the Mayavadi minute conscious living beings fix their minds on the temporary service of Maya, because they consider her their controller, they forget their own constitutional position and, with a desire to themselves become the super conscious, they end up being controlled by Maya. According to the constitution of the minute conscious living beings, there is never any question of becoming the Almighty or the object of service; it is their constitutional propensity - meaning that this propensity is eternally present - to serve the Supreme Lord. Whenever they are averse to serving Lord Hari, they become busy in the temporary mundane enjoyments of the world of Maya as her servants.

Since the minute conscious living beings' existence in the material world as demigods or human beings causes them excessive distress, that existence is simply punishment for them. Enjoying in heaven and suffering in hell because of one's aversion to Hari are both impediments to the happiness they would derive from performing eternal service. For the living beings, both the desire for temporary happiness and the desire to free themselves of distress are simply obstacles on the path to attaining the unlimited and pleasant service to the Supreme Lord.

The consideration of the science of maya and a description of maya's function:

Maya is the name of that energy of the Lord that hides Him. In other words, *maya* is capable of keeping the Supreme Lord invisible to and unapproachable by those living beings who are averse to Him by covering them with gross and subtle bodies. Under the influence of a prominent enjoying spirit brought on by their disinterest in serving Krishna, a living being considers himself the object of service in the material world, and that propensity makes him a nondevotee under the shelter of nescience. However, when he understands that his eternal duty is to

serve Lord Hari, *maya's* influence slackens. Although *maya* is known as the material cause of the material universe, the Supreme Lord's efficient power is invested in her. Just as a hot iron rod is capable of burning other things, having received its power to burn from fire, so *maya,* after having received efficient power from the Supreme Lord becomes the "mother of the universe," or the efficient cause.

The difference between the conceptions of godless, mundane MayavadTs and Vaisnavas:

Only the Mayavadis call the Absolute Truth impotent and say that all variegatedness has emanated from Maya. It's inevitable that Mayavadis will mistake mundane variegatedness for transcendental variegatedness. The Vaisnavas call the faith of the Mayavadis mundane, or *sahajiya.* One who considers the mortal body made of three elements to be the self, who thinks his wife and children his possessions, material objects spiritual, and ordinary water holy, is a materialist, or nondevotee. But when one accepts material enjoyment without attachment and only as much as is needed to remain fit to serve Krishna, and who sees all things in relation to Krishna and not meant for his own enjoyment, transcends mundane faith and becomes inclined to Lord Hari's transcendental service. At that time, unlike a Mayavadi who desires liberation, he does not plan to give up those objects related to Hari because he recognizes them as ingredients for Krishna's service.

Godless nondevotees and mundane rasa:

Being averse to Krishna, the living entities in the material world who have forgotten to serve Krishna have become intoxicated with material pride. Thus they have come to take pleasure in mundane *rasa* by establishing different material, temporary relationships with material objects or other conditioned souls. These relationships are in the moods of *santa*, *dasya*, *sakhya, vatsalya,* and *madhura.* They cannot understand that both the mundane enjoyers and that which they enjoy are temporary and unpleasant, or that by establishing their relationships with objects not related to Krishna, they have fallen into a great illusion. These original relationships between the living beings and the Supreme Lord are now perverted, and these perversions are the obstacles or impediments in the way of their achieving perfection.

The destination of impersonalists who practice false renunciation:

Some people, out of disgust, realize they need to give up material things as objects of enjoyment. Yet in doing so they invite impersonalism and again end up averse to Lord Hari. Instead of striving for religiosity, economic development, and sense gratification, they aim for liberation. They are afraid to refer to the Supreme Lord, who is full of transcendental mellows, because they think being devoid of *rasa* is superior to feeling anything. Their conviction that after death they will merge their eternal existence into the undifferentiated Brahman takes them to the planet desired by Kamsa, Sisupala, and others, and thus destroys their very self.

Under the control of mundane faith, those logicians who are averse to Krishna's service go on to become Mayavadis by displaying a pseudoservice attitude toward Krishna, just as the cheater Putana did. Moreover, at the end of their lives they merge into the impersonal Brahman and are bereft of spiritual variegatedness. Due to a perversion of *adi-rasa*, the conditioned souls are tortured and disturbed in this world of mundane enjoyment in temporary and incomplete circumstances. Because they cannot discern the original *rasa*, they bring about their own inauspiciousness by inviting dry Mayavada philosophy to inhabit their hearts. Their taking leave forever from the eternal *rasa* of the reservoir of all *rasas* is considered by them variegatedness. But Vaisnava philosophers do not share this opinion.

The conception of the Vaisnavas:

Vaisnavas see that the transformation and perversion of the eternal *rasa* in this world of enjoyment has caused various *anarthas* and disturbances. Just by entering into the eternal, blissful pastimes of Lord Hari with faith and thus surpassing those *anarthas*, the faithful living beings will be eternally benefited. At that time they will become free from the tight rope of deceitful *maya*. The following impartial verses from *Srimad-Bhagavatam* 10.33.39, written by a Vaisnava philosopher, will always dance in their mind.

vikriditam vraja-vadhubhir idam ca visnoh sraddhanvito 'nusrnuyad atha varnayed yah bhaktim *param bhagavati pratilabhya kamam hrd-rogam asv apahinoty acirena dhirah*

"Anyone who faithfully hears or describes the Lord's playful affairs with the

young gopis of Vrndavana will attain the Lord’s pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart.”

The following statement *(Srimad-Bhagavatam* 1.7.4—6) by a Vaisnava philosopher will also support the above verse:

bhakti-yogena manasi samyak pranihite 'male apasyat purusam purnam mayam ca tad-apasrayam

yaya sammohito jiva atmanam tri-gunatmakam paro 'pi manute 'nartham tat-krtam cabhipadyate anarthopasamam saksad bhakti-yogam adhoksaje

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service.

“Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control. Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.”

ADDRESS ON SRI VYASA-PUJA DAY

Place: Sri Gaudiya Matha, Ultadanga, Calcutta Time: 25th February, 1924

Sri guru-tattva:

O deliverer of the fallen souls! O friends!

Before I say anything, let me first offer my most respectful obeisances to my spiritual master, who is a manifestation of Lord Vishnu and the Vaisnavas, and who is inconceivably one with and different from Lord Vishnu and the Vaisnavas. My spiritual master is the revealer of the pastimes of the servitor god. Although he is very dear to and nondifferent from the Supreme Lord, in his form as a Vaisnava he is manifested in all living entities in this world in order to deliver a fallen soul like me.

The spiritual master is simultaneously one with and different from Lord Visnu and the Vaisnavas:

My spiritual master is my only worshipable object. He has appeared in the form of a human being, and is topmost among all living beings. Although as a topmost human being he is, as a servant of the most wor-shipable object of the Vaisnavas, a Vaisnava, he is inconceivably one with and different from Sri Gaurasundara. In the conception of oneness he is the topmost embodiment of the object of worship. The whole visible world is engaged in his service. But a godless person like me knows him only as a topmost human being.

The devotees of that topmost personality are Vaisnavas. Therefore they are manifest before me as my spiritual master in many forms. Directly, they are my spiritual masters and teachers, and indirectly they take time to hear the delirious words of wretched persons like me at a time suitable for their *bhajana*. In their association only do I think myself capable of glorifying the topics I have heard with them. I have no audacity to teach anything to the world, because even though Lord Vishnu and the Vaisnavas are eternally one with and different from one another, they are inconceivably one.

The characteristics of the God-inclined and the godless:

I have heard from my spiritual master that in the son of the King of Vraja, who is the nondual substance, all kinds of worshipers and all processes of worship are eternally included. But although eternally included, they manifest separately to create variety in His pastimes. Since I, and people like me, am averse to Lord Hari, the spiritual master, and the Vaisnavas, I tend to forget those eternally variegated spiritual pastimes. I have fallen from the platform of eternal truth. Moreover, I cannot even properly understand how fallen I am. In my eternal constitution, I am a servant of Krishna. Forgetting my eternal service I am bereft of realizing my constitutional position, and as a result, I have fallen into a pit of illusion.

In that fallen condition, since my position as the marginal potency of the Supreme Lord is dormant, I become fixed only on aversion to the service of the omnipotent, nondual son of the King of Vraja. Because of this I have become opposed to the eternal spiritual variegated pastimes, and as a result of that, I mistake the Mayavada understanding for transcendental knowledge. Such a mentality has misguided me, and it deceives me forever, diverting me from eternal service to my spiritual master. That’s why I’m not able to understand the concept of oneness and difference. Also, the three Vedic verses, like *dva-suparna*[1], are not the subject of my discussion.

As soon as the manifestation of oneness and difference is absent in my forgetfulness of my own constitutional position, I commit an offense at the lotus feet of Sridhara Svamipada, who is the second body of Sri Visnusvamipada, the protector of devotional service. Mistaking the philosophy of Suddhadvaita for Kevaladvaita, I am being deceived away from offering favorable service to the Lord of my heart. Unable to subordinate myself to Sri Vyasa I lose the devotional conclusion and, as a material enjoyer and bewildered by my false ego born of ignorance,

1   give up the path of aural reception. That is, I no longer follow the disciplic succession. This is why being an unauthorized follower of the Vedas I commit an offense at the feet of the Vaisnavas while praising the goal of fruitive activities. As a result, I consider the system of *pancaratra,* spoken by Sri Narayana, opposed to the system taught in the Vedas. I invite my own inauspiciousness by distinguishing between the worshipable Sankarsana, Pradyumna, and Aniruddha and Vasudeva, and because I commit an offense at the feet of sage Sandilya[2], my concept of Kevaladvaita becomes stronger.

Remembering the mercy of the Gaudiya spiritual masters, who are followers of Sri Vyasa and Madhva:

In this day of crisis, I am unable to describe in mundane words the favor Sripada Purnajnana Anandatirtha Madhvamuni has shown me by revealing how he serves Sri Vyasa. The same spirit for worshiping the object of worship Sri Madhavendrapuripada preserved in the heart of Sri Isvarapuripada was freely distributed by Sri Gaurasundara to His own associates. I was turning away from the service of Lord Hari by being averse to the service of the lotus feet of Sri Dasa Gosvami Prabhu. Sri Dasa Gosvami is the personification of attachment to the worship of Sri Rupa Gosvami and is his staunch follower. Sri Rupa expanded the love of God. Following in the footsteps of Sri Sanatana Gosvami, Sri Jivapada pulled me by my hair and made me an eternal servant of the lotus feet of Sri Raghunatha and Svarupa Damodara. After being given the opportunity to hear the words composed by Sri Kaviraja Gosvami, I had the privilege to see my spiritual master as nondifferent from the lotus feet of Sri Narottama. I am an insignificant being in this world. With a desire to stop me from being misguided, Visvanatha Prabhu has revealed so many opportunities for Vyasa-puja.

Vedantacarya, who empowered Sri Madhusudana Dasa and Sri Uddhava Dasa, delivered me from the dilemmas posed by the path of argument by displaying for me the path of following the disciplic succession. The Lord of the visible world manifested in various forms that are nondifferent from His own form, and broke the progress I was trying to make with my material senses. As the personification of Krishna Dvaipayana, Sri Bhaktivinoda, who is nondifferent from the servitor god, by his service to Lord Vishnu - his writings and his behavior - gave me shelter in Sri Vrajapattana, the interior of Navadvipa, which is nondifferent from Vraja.

The great acarya’s service to his spiritual master and his teachings on how to become lower than a blade of grass:

Knowing I will fall down if I run superficially to see the beauty of Vraja-bhumi, considering it a place for material enjoyment, Sri Gaura-kisora coated me with the dust of his lotus feet. Being smeared with the foot dust of that transcendental personality, today I am audacious enough to introduce myself to all of you in the language of *Sri Caitanya-caritamrta* (Adi 5.205-7):

jagai madhai haite muni se papistha purisera kita haite muni se laghistha

mora nama sune yei tara punya ksaya mora nama laya yei tara papa haya

emana nirghrna more keba krpa kare eka nityananda vinu jagat bhitare

"I am more sinful than Jagai and Madhai and even lower than a worm in stool. Anyone who hears my name loses the results of his pious activities. Anyone who utters my name becomes sinful. Who in this world but Nityananda could show His mercy to such an abominable person as me?"

The spiritual master and the Vaisnavas are wish-fulfilling trees and oceans of mercy:

That Lord Nityananda, who is the deliverer of fallen souls and a wish-fulfilling tree, who is most magnanimous, in all respects protects me from my aversion to serving Lord Hari. You are all Vaisnavas -*vilasavigrahas* and *vaibhava* manifestations of that Lord. I offer millions of obeisances at your lotus feet. You are all my dear friends and only deliverers from danger. The aversion to Krishna I maintain with body, mind, and speech as an ordinary being in this visible, perishable, material world born of the three modes - you should all control my *tridanda* of body, mind, and words, which is fit to be punished.
Please chastise my propensity to enjoy Krishna. In this mundane world you are all *paramahamsa* Vaisnavas. Please be merciful to me so I can prepare to worship Lord Hari by becoming free from conditions unfavorable for devotional service. Let me accept a *tridanda* I can carry, left by all of you. You each fulfill the unlimited desires of unlimited living beings. I am a being averse to Lord Hari. Kindly help me engage my body, mind, and speech in Sri Vyasa-puja by punishing my aversion to Hari.

I am an insignificant living being. Therefore may I never forget to subordinate myself to my eternally worshipable Anandatirtha. You should all hate me as a follower of mundane differentiation; still, may I never fall into any other sinful mischief by giving up the service of that Vasudeva. I have so much faith and hope that the two followers of Sri Rupa, who is a close friend of Sri Svarupa Damodara, who is Sri Gaura-sundara's second form, and who is a preacher of the *sanatana-dharma* He taught, will keep me eternally under their lotus feet as a servant of Sri Rupa's followers.

vanca kalpa-tarubhyas ca krpa-sindhubhya eva ca patitanam pavanebhyo vaisnavebhyo namo namah

Whose only shelter is Sri Guru and Sri Gauranga,

Sri Varsabhanavi Dayita Dasa

KALADHARMA, OR THE NATURE OF TIME

Place: The courtyard of Sri Gaura Gadadhara Temple, Campahatta Time: 19th March, 1924, Gaura Dvadasi day, during Sri Navadvipa parikrama.

A description of the worship of Sri Gaura-Gadadhara Deities at Campahatta, served by Dvija Vaninatha:

Today we have gathered at the courtyard of the Sri Gauranga-Gadadhara temple at Sri Ritudvipa. A few years ago we came here and found the temple door locked. That the temple is very ancient is mentioned in *Sri Bhakti-ratnakara.* After coming here we saw there was no way to take *darsana* of the Supreme Lord's deity in this old place because the door was locked. We were told that the *pujari* who serves this deity comes here with some puffed rice every third or fourth day and offers it to the Lord, and that sometimes he doesn't do even this. The people of the village opened the temple door for us. Upon seeing the pathetic condition of the old temple and the standard of service to the deities, we felt extremely pained at heart and after sometime, we left the place.

The next year we sent a few devotees here. Those devotees returned to Calcutta and informed us that in the house adjacent to the temple, nonvegetarian foods, like fish, are being used. Because of the *pujari's* negligence toward the ancient service, and due to the villagers' lack of attention, the spiritual standards of the village have become so degraded. How pathetic is the condition of that village where Dvija Vaninatha Prabhu once lived and increased its beauty? Because of indifference toward religion at various places in India, the condition of those places has degraded. The condition of this place has also similarly degraded.

The spiritual condition of the villagers at that time:

I've heard that some *brahmanas* devoid of devotion to Lord Vishnu also live in

this village. Many of them eat meat and fish. We also came to know that they take up other's professions. Therefore they freely perform activities that degrade their brahminical status and are opposed to Lord Vishnu. In other words, they fill their bellies by earning money through trade, working as employees with MA or BA degrees. Not only that, but they are totally indifferent to the topics discussed in *sastra* and are always intoxicated by material enjoyment and activities. Since they have been educated as materialists without devotion for Lord Hari, they think being envious of Vaisnavas is the quality of a *brahmana*. Is this the *sastric* platform for *brahmanas, ksatriyas, vaisyas, sudras, brahmacaris, gfhasthas, vanaprasthas*, or *sannyasis?*

As sons of *brahmanas (dvija-bandhus),* and due to their lack of qualification, there is no action or path they have not taken to mitigate their hunger. Even though they identified themselves as human beings, they have a lack of humanity, and they are busy acting as non-Hindus, though they want to boast that they are Hindus. They are enthusiastic to perform irreligious activities, yet feel hurt when they hear the word "irreligious" applied to their activities. Like people of other places, the prominent people of this village have been completely indifferent to spiritual life. Actually, they are envious of spiritual life because they consider their godlessness the platform of spiritual life. They have called themselves followers of *sanatana-dharma*, yet they are averse to *sanatana-dharma*.

But we are not talking only about this small village. Because people have become godless everywhere, the situation is the same everywhere. From Kanyakumari to the Himalayas, I offer this Vedic truth to everyone.

Of course, we have not yet received the opportunity to preach the topics of Vedic *sanatana-dharma* in all places. Alas, what a sad thing! The doors of Lord Vishnu's temple in this village are locked and the Lord's service stopped, yet the villagers are absorbed in their material enjoyment and remain completely indifferent to this. Following the demonic mentality and identifying themselves as social beings, people are busy displaying their pride by preaching godlessness. You may have discussed ancient books like the *Puranas* of the different ages (Satya, Treta, and Dvapara), but even after discussing this literature we want to remain in the same darkness we lived in before.

The creation of godly and demonic beings:

In the material world there are two kinds of creation, and in accordance with those there are two kinds of taste. The *Bhagavad-gita* (16.6) says:

dvau bhuta-sargau loke 'smin daiva asura eva ca

"In this world there are two kinds of created beings. One is called divine and the other demonic."

Sri Vyasadeva also said, in the *Padma Purana:*

dvau bhuta-sargau loke 'smin daiva asura eva ca visnu-bhaktah smrto daiva asuras tad-viparyayah

"There are two kinds of created beings in this world - the divine and the demonic. Those who are devotees of Lord Visnu are suras, or devas, whereas those who are opposed to the devotees are called asuras."

The *suras* are one kind of creation; the other creation is of those who are against the *suras,* or the *asuras.* The *suras* follow *varnasrama.* These two types of creation have been present since the beginning of Satya-yuga. Hiranyakasipu and Hiranyaksa were known as demons because they were envious of Lord Vishnu and the Vaisnavas. They were the sons of sage Kasyapa, and sage Kasyapa was a *brahmana.* Even though Hiranyakasipu took birth in a *brahmana* family, however, he became a demon because he opposed Lord Vishnu and the Vaisnavas. Therefore the demons also take birth in *brahmana* families. On the other hand, a devotee of Lord Vishnu, or a Vaisnava, can take birth even in a demonic family - for example, Hiranyakasipu's son, Prahlada. In Treta-yuga Visravas was a *brahmana,* but his son, Ravana, became known as a demon because he opposed Lord Ramacandra.

The system of daiva varnasrama in the eternal sastra:

The following prescription in regard to *daiva-varnasrama-dharma* is found in the king of *sastras, Srimad-Bhagavatam* (7.11.35):

yasya yal laksanam proktam pumso varnabhivyanjakam yad anyatrapi drsyeta tat tenaiva vinirdiset

"If one shows the symptoms of being a brahmana, ksatriya, vaisya, or

sudra, even if he has appeared in a different class, he should be accepted according to those symptoms of classification."

In his commentary on this verse, Sridhara Svamipada writes that one's *varna* should be ascertained by one's symptoms and qualities. This is the rule for *daiva varnasrama.* Ascertaining one's position as a *brahmana* simply on the basis of birth or caste is a secondary consideration. The principal Vedic way to ascertain *varna* is by one's qualities or profession. If the qualities of a *brahmana* are found in persons born in other *varnas,* then one must ascertain their actual *varna* according to their qualities and symptoms. Otherwise, there will be a discrepancy.

In Kali-yuga the daiva varnasrama system is topsy-turvy:

Since the disposition of the *suras* became imperiled over time, the demonic version of *varnasrama* has become current. Thoughts of the *sastra* and the soul slackened, and the bodily conception born of semen and blood - based on the gross body born of sexual intercourse - is now prominent. Still, the *daiva varnasrama* system should be reintroduced. We can say that some Haridasa used to lay naked on his mother's lap when he was a child, and at that time people called him "the naked Hore." After sometime, when he passed his Doctor of Law exam and became a lawyer, the people of his village teased him, "The naked Hore is a lawyer!" This, however, did not hamper his profession.

The most ancient, principal Vedas glorified only Lord Visnu:

Among the Vedas, the *Rg Veda* is the oldest of all. A person opposed to the Vedas is called a demon. In that *Rg Veda* we find a principal mantra. This mantra is chanted by every *brahmana.* It's found at the beginning of the work:

om tad visnoh paramam padam sada pasyanti surayah

Lord Vishnu alone is the eternal Absolute Truth. The demigods eternally worship that supreme abode, which is as effulgent as the sun.

You have heard the names of many demigods in the *Rg Veda,* but Lord Vishnu's position is both supreme and eternal. Lord Vishnu is eternally worshipable and the object of vision for the pious people. All others are *suras,* or Vaisnavas. The thirty-three million demigods are all Lord Vishnu's servants. Lord Vishnu is

supreme among the demigods. Those who see or know Lord Vishnu are *suras,* or demigods.

Only the demigods and Vaisnavas can understand that person whom it is the eternal duty of all living beings to worship; whose abode is the supreme abode; and whose lotus feet are always to be served and seen. Those who see the demigods as equal to Lord Vishnu are called non-Vaisnavas.

Identifying as *brahmanas,* those who are envious of the Vaisnavas and Lord Vishnu, who think Lord Vishnu to be material, who think the deity form of Narayana a stone, who think the water that has washed the Lord's feet ordinary, who think that *maha-prasada* is ordinary rice and *dal,* and who think the Vaisnavas belong to a particular, mundane class, are simply foolish atheists - they are like the foolish villagers calling the lawyer Haridasa "naked Hore," as mentioned earlier.

The present *sahajiya gaudiya-samaja* is non-Vaisnava. Being foolishly envious of the Vaisnavas under the sway of the non-Vedic, five-god-worshiping *smarta* society is extremely abominable. I have already said that people have been opposing Lord Vishnu and the Vaisnavas from the beginning of Satya-yuga. The word *hiranya* means "gold," and *aksa* means "the eyes." A *hiranyaksa* is a person who sees only money with his eyes, and therefore he meditates on and worships money. Money is required for those who want to eat and enjoy sex. Therefore, these persons busily earn money even at the expense of their spiritual lives.

In Kali-yuga, the desire for personal sense gratification is prominent. Sri Caitanyadeva appeared not far from where we have assembled today. Atheism was also prominent when He appeared. After some time, a great revolution took place in the Gaudiya Vaisnava society. By compiling a *smrti* literature that opposes Lord Vishnu and the Vaisnavas, the late Raghunandana Bhattacarya, the son of Harihara Bhattacarya of Vandyaghati, inundated society with a flood of godless, mundane, frui-tive activities. Ordinary people do not know the actual instructions of the *sastras;* they don't know what is actually true or what are the eternal religious principles. This is why they call such temporary and artificial ideas "religious" and the path of enjoyment "Vedic."

These unauthorized ideas attracted their minds. Being absorbed in discussing temporary religion, they were sometimes overwhelmed by interest in religiosity,

economic development, and sense gratification. They sometimes even desired to give up the fruits of their karma to attain liberation. In this way they gave up the understanding of service to *sanatana-dharma.*

We have been coming here for the last three years. Some of us have come forward to speak the truth after sacrificing everything we had. Still, people are in the same darkness they were in before. They are completely disinterested in their actual advancement. They have time for everything else. They have a taste for everything else, but they have no time to hear the truth. This is because when serving the Absolute Truth there is no opportunity to gratify one's own senses. In discussions about the Absolute Truth there is no discussion of material enjoyment or liberation. There is only the desire to please that One without a second, that nondual substance; there is only a desire to please Krishna's senses.

THAKURA BHAKTIVINODA'S CONTRIBUTION

Place: Sridhama Mayapur, Yogapitha Time: Monday, 24th March, 1924

(Srila Prabhupada addresses the President of the Sridhama-pracarini committee during its thirty-first annual meeting.)

At a meeting of the *Sndhama-pracanni* Committee, Srila Bhakti-vinoda Thakura's name is worth mentioning first. By his extraordinary endeavor and uncommon mercy, the glories of Sridhama have been, and are being, preached everywhere. Within a very short time, many editions of his books have been published or are slated for publication. The pure eternal religion of Sriman Mahaprabhu is now being propagated among many learned scholars. From East Bengal to Assam, from the Ganjama District in the south to the big city of Calcutta, people hankering after the truth are accepting Mahaprabhu's teachings. These teachings are being sufficiently preached, and many learned and respectful persons are appreciating them. It is not that sinful, business-minded people are not disregarding these teachings, but anyone who is inquisitive about the actual truth realizes there is no validity to what those envious, business-minded people have to say.

When we spoke about *sanatana-dharma* to some young professors at a university in Dhaka, they said, "We have never heard such excellent and high-standard philosophical teachings about Sri Caitanyadeva." Srila Bhaktivinoda Thakura has left behind many devotional books, but for so many reasons he did

not get the opportunity to fully preach about the topics they contain.

The purpose of the Sridhama Pracarini Committee is to encourage people to give up bad association:

We are glad that at present the actual purpose of the Sridhama Pracarini Committee is being realized. Even people prone to materialistic sense enjoyment and attached to fruitive activities are taking *sannyasa* from bad association. Sri Gaurasundara's instruction, *asat sanga tyaga ei vaisnava acara*, is becoming successful. To give up mundane thoughts about the spirit of enjoyment and oneself as an enjoyer of the material world, and to give up bad and worldly association, is what *sannyasa* means. *Srimad-Bhagavatam* (11.26.26) states:

tato duhsangam utsrjya satsu sajjeta buddhiman santa evasya chindanti mano-vyasangam uktibhih

"An intelligent person should therefore should give up all bad association and instead associate with saintly devotees, whose instructions destroy the material attachment within the mind."

Intelligent persons should worship the Supreme Lord by giving up bad association, because the saintly persons can destroy the material attachment in the mind with the weapon of *hari-katha.* It is the nature of devotees to destroy the godless living beings' attachment for material enjoyment. The only weapon they have for cutting off these attachments is chanting about Hari or discussing *sastra.* It doesn't matter how old the destroyer of attachment is or to which caste he belongs. Only those who know the science of Krishna and who follow the proper codes of conduct are able to cut the knots of material attachment for the godless. Despite being a small boy and taking birth in a demon's family, Prahlada tried to destroy the strong material attachments both of his young demonic friends and elderly persons like Sanda, Amarka, and Hiranyakasipu.

Opinions of the fruitive smartas refuted:

Some householders who are mad after family life say there is no *sannyasa* in Kali-yuga.

asvamedham gavalambham sannyasam pala-paitrkam devarena sutotpattim kalau panca vivarjayet

“In this Age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyasa, the offering of oblations of flesh to the forefathers, and a man’s begetting children in his brother’s wife.”

(Cc. Adi 17.164)

These injunctions are meant to regulate the *karmis,* who are fond of material enjoyment and attached to fruitive activities. What example did Sri Gauranga Sundara Himself set? He took *sannyasa.* Because these attached householders don’t practice celibacy, which awakens us to our constitutional position, and because they are mad after family life, they cannot understand the actual purport of the *sastra* and instead misinterpret it.

The characteristics of a real sannyasi, or paramahamsa:

Even though they are householders, human beings can attain the elevated stage of *sannyasa* called the *paramahamsa* Vaisnava. *Vanaprasthis,* brahmacaris, and *sannyasis* can also become *paramahamsas,* or advance *sannyasis. Sannyasa* means giving up all other endeavors and engaging one’s mind, body, and words in serving Krishna. Every Vaisnava is a topmost elevated *sannyasi,* and so *paramahamsa* is another name for a Vaisnava. Sri Advaita Prabhu told Sri Nityananda Prabhu, “You are qualified for the path of *paramahamsa"*

Srimad-Bhagavatam (11.18.28) also states

sa-lingan asramams tyaktva cared avidhi-gocarah

“My devotees who are detached even from the desire for liberation] neglect those duties based on external rituals or paraphernalia. Thus their conduct is beyond the range of rules and regulations.”

The Vaisnava gurus should not be imitated, but followed and served:

A genuine Vaisnava guru is a *paramahamsa. Paramahamsas* are constantly engaged in Lord Hari’s service. It’s not proper for so-called disciples and atheists like us to accept the dress and position of guru. What adultery goes on nowadays in the name of guru and *paramahamsa* while these same people give up their propensity to serve Hari! In order to properly respect our spiritual master’s

paramahamsa status, we should become inclined to serve Lord Hari and wear the dress that befits our social and spiritual order.

It is prohibited for those who are full of *anarthas* to imitate the Vaisnava guru, who is free of *anarthas.* Better to become a disciple of that *paramahamsa* Vaisnava guru.

Srila Bhaktivinoda Thakura writes in his *Kalyana Kalpataru:*

krpa kara vaisnava thakura samvandha janiya bhajite bhajite abhimana hao dura

ami ta vaisnava e-buddhi haile, amani na haba ami pratisthasa asi hrdaya dusibe, haiba niraya-gami

tomara kinkara apane janiba guru abhimana tyaji tomara ucchista pada-kala-renu sada niskapate bhaji

nije srestha jani ucchistadi-dane, habe abhimana bhara tai sisya tava thakiya sarvada, na laiba puja kara

amani manada haile kirtane adhikara dibe tumi

tomara carane niskapte ami kandiya lutiba bhumi

“Please give your mercy to me now, O revered pure devotee, Vaisnava Thakura! Then only will my false ego go far away by constant worship in full knowledge of my real eternal position. If I think, ‘I am a Vaisnava,’ then I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute my heart, then certainly I shall descend toward life in hell. Renouncing the false conception that ‘I am a guru,’ I will understand myself to be your humble servant. I sincerely worship the remnants of your food,

0 pure devotee, as well as the water that has washed the sacred dust of your lotus feet. By giving others the remnants of my food, I shall consider myself ‘superior’ and will be burdened by the weight of false pride. Therefore, always remaining your surrendered disciple,

I shall not accept worship from anyone else. If you will bestow on me the

right to chant the holy name, I will then give all honor to others without expecting any for myself. Thus I will sincerely weep in ecstasy while rolling on the ground at your lotus feet.”

Offenses to the spiritual master and the Vaisnavas is the root of the klrtana famine:

Because people nowadays disrespect the spiritual masters, there is a *kirtana* famine. These days, *kirtana* refers to *kirtana* about matter, *kirtana* about business, *kirtana* to accumulate money, women, and fame - in other words, *kirtana* for sense gratification. *Kirtana* is not being performed to please Krishna’s senses or to please Lord Hari. Mahaprabhu called dancing, singing, and playing musical instruments intoxicating, and if these are done to serve Lord Hari, they are the best form of *bha-jana*. *Kirtana* today has fallen into the category of mundane intoxication.

The mercy of Thakura Bhaktivinoda:

Some time ago, our so-called civilized society thought Vaikuntha or Goloka similar to London or Paris or an imaginary place, but by composing different books from the spiritual realization he attained by his inclination to serve Krishna, Srila Bhaktivinoda Thakura informed people of the transcendental nature of the Lord’s abode. Bhaktivinoda Thakura wrote many books describing the spiritual and transcendental nature of that abode. The Lord’s abode is a manifestation of His opulence.

The vow of Bhaktivinoda’s followers:

Different unauthorized *sampradayas* like the Aula, Baula, Kartabhaja, Neda-nedi, Smarta, Prakrta sahajiya, and caste *goswamis* were disgracing the name of Sriman Mahaprabhu. They considered the spiritual life He had preached to be some form of mental speculation.

Srila Bhaktivinoda Thakura and his followers are determined to remove this tendency toward the decline of pure religious principles.

An example of thinking the body to be the self:

Many of you know this story from the *Mahabharata:*

Cursed to become a pig, Indra once lived at Manasa Sarovara with his piglets. Brahma went there and said to Indra, "O you! You go to heaven and sit on the throne of Indra. There, many servants and maidservants are waiting to serve you." Hearing this, Indra was blinded by rage and tried to attack Brahma. Then one by one, Brahma killed Indra's piglets, and as a result, Indra in pig form screamed so loudly that the four directions shook. He considered Brahma a big enemy, and out of anger and lamentation he became restless. The four-headed Brahma then killed Indra's dear pig wife. Thereafter, bereft of all his relatives, the pig-shaped Indra began to think about Brahma's instruction and slowly remembered his actual position.

The pig understood, "I am actually Indra. I am not a pig. The pig body is not my original form. By nature, I am a servant of the Supreme Lord, serving as Indra."

As a result of hearing about one's constitutional position, the living beings can understand their actual identity. At present, if we tell people mad after family life about their constitutional position the way Mahaprabhu taught it, reminding them that they should give up all other activities and simply worship Lord Hari, then like the pig-shaped Indra they too will reply, "Eating stool [material enjoyment] is our *sanatana-dharma,* and we are happy with it. We don't want to hear about Lord Hari. We have so much work to do. We have to eat stool. And we have to have more children." Such people think the saints are their enemies. They do not know that *yasyaham anugrhnami harisye tad-dhanam sanaih* - the Supreme Lord has said that to whomever He shows His mercy, He quickly takes away all that person's possessions. *(Srimad-Bhagavatam* 10.88.8)

Three types of aversion to God:

There are three kinds of aversion to the Supreme Lord, namely, the endeavor to accumulate wealth, the endeavor to enjoy women, and the endeavor to accumulate name and fame. One should engage his entire body, mind, and senses in the service of the Supreme Lord, and then only will this enjoying mentality go away. Then only will he realize that Krishna is the sole enjoyer and we and everything else in this world are meant for His pleasure. The moment we realize this, our association with women is vanquished. Whenever we use the word *yusa* to refer to the service of our own senses rather than Krishna's senses, we should

know that *yusa* is *yosit*, or woman. Do not become a woman. Stop being too attached to women, and stop being henpecked by them. The moment we lack a devotional serving spirit, we will mistake matter for spirit.

The two kinds of synthesizers between matter and spirit:

Two classes of people consider matter spirit and spirit matter. Those are the Mayavadis and the *karmis.* The Mayavadis consider the Supreme Lord to be under *maya's* control. But *miyate anaya iti:* "That which can be measured is called *maya."* The Mayavadis want even to measure the Supreme Lord.

But the Supreme Controller is independent. The Mayavadis fear that just as a mundane object is limited by its name, form, and so on, so if the Supreme Lord also has a name, form, qualities, and pastimes, and if He is personal rather than impersonal, He too is limited. And so in fear they try to measure Him.

The mundane *sahajiyas,* or Baulas, have a similar concepton. Although they make a show of being the Lord's servants, they are actually only seeking their own happiness and convenience. They shed tears in their happiness. Since their happiness is based on duplicitous activities, they are no different from the Mayavadis.

To search after the Supreme Lord's happiness is in all respects devotional service to the Lord. Because we have more or less become averse to His eternal service, we too have become Mayavadis. Chanting about Hari is the only way to display mercy toward other beings. There is not - nor can there ever be - no a better way to show compassion toward others than by performing *krsna-sahkirtana.*

1

"dva suparna sayuja sakhaya samanam vrksam parisasvajate

tayor anyahpippalam svadv atty anasnann anyo 'bhicakasiti"

"There are two birds in one tree. One of them is eating the fruits of the tree, while the other is witnessing the actions. The witness is the Lord, and the fruit-eater is the living entity."

When I was in danger, Vedantacarya appeared as the spiritual master.

2

Sandilya says that bhakti results from one's removing all obstructions to taking pleasure in the Supreme Self.

FESTIVAL OF SRI NANDA MAHARAJA

Place: In a grand meeting of learned persons at Sri Gaudiya Matha Time: Saturday, 23rd August, 1924

The conceptions of visaya and asraya in spiritual rasa:

Of all the devotees who express happiness at the appearance of Lord Krishna, who is the embodiment of complete bliss and transcendental *rasa (raso vai sah),* Sri Nanda is principal. The word *nanda* means "happiness."

The asraya of santa-rasa:

Lord Krishna is worshiped in His eternal abode as the object of the five kinds of *rasas,* or relationships. When He is the *visaya* of *santa-rasa,* His *asrayas* are the cows, stick, horn, flute, the banks of the Yamuna, and so on. These objects worship Krishna unknowingly, meaning, they do not know who they are serving. Lord Krishna is tending the cows, milking them, and driving them with a stick. Sometimes He plays His flute and sometimes He walks in the sand on the banks of the Yamuna River. All these sticks and cows and sandy banks help satisfy Krishna's senses, but they do not understand what they are doing. *Kysna nistha trsna tyaga santera dui gune:* the two qualities of *santa-rasa* are attachment to Krishna and the renunciation of the thirst for material enjoyment. When a living being becomes free from his thirst for material enjoyment and realizes that Krishna exists, but nothing more, he is in *santa-rasa.* The sages worship *santa-rasa.* They study books like the *Upanisads* and become *brahma-bhutah prasannatma.*

But when they become fixed on the Superconscious by relinquishing their absorption in matter, and as a result, in their pure spiritual feelings they realize that their nature is similar to the Supreme Lord's, they consider themselves equal to the Lord to some extent. Since at that time they do not develop affection for the Supreme Lord, they think themselves one with the eternal *asraya* or the *visaya.* When someone sees a person entering a hillside forest filled with different kinds of trees, he may imagine that person merging with the forest rather than understanding what has actually happened - the person remaining an individual and enjoying the beauty of the individual trees. The actual truth is

invisible to the observer: the seer, the process of seeing, and the object being seen have remained intact. Similarly, because people who follow the path of dry argument and see only from the world below Bra.hma.loka. don't understand the varieties present in Vaikuntha, they imagine the nondual substance as formless. Therefore *santa-rasa* is the first stage of relationship with the Supreme Lord, the platform the living beings attain after their material miseries are destroyed. Those on this platform have no independence or anything similar to independence, but they are happy because they are untouched by matter. Still, on that platform there is no direct relationship between the *sadhaka* and the Supreme Lord.

The asraya of dasya-rasa:

The second *rasa* is *dasya-rasa.* One experiencing this *rasa* feels affection for the Lord. He says, "I am a servant, and the Supreme Lord is my eternal master. It is the natural propensity of a spirit soul is to gratify the Lord's senses." These are the symptoms of *dasya-rasa.* The shelter of *dasya-rasa* is the group of servants headed by Raktaka, Patraka, Citraka, Bakula, and so on.

The shelter of sakhya-rasa:

The third *rasa* is *sakhya-rasa*. This *rasa* is of two kinds: *sakhya* with awe and reverence and *sakhya* with love and affection. The thorn of awe and reverence is present in both *dasya-rasa* and the first form of *sakhya-rasa.* The nature of awe and reverence is that it distances the *visaya* from the *asraya.* Krishna's cowherd boyfriends belong to the platform of *sakhya-rasa* with love and devotion, and they climb on Krishna's shoulders, feed Krishna food they have already tasted, and don't hesitate to fight with Krishna. They have a mood of superiority toward Krishna.

The shelter of vatsala-rasa:

Again, as *sakhya-rasa* is superior to *dasya-rasa,* so *vatsalya-rasa* is superior to *sakhya-rasa*. In the world it seems that for parents, their child is dearer and more pleasing to them than all their child's friends. Nanda and Yasoda enjoy this *rasa.*

Aisvarya and madhurya-rasa:

The object of *aisvarya-rasa* is Lord Narayana, husband of Laksmldevl, and the supreme object of *madhurya-rasa* is Lord Krishna. In the thin love of *aisvarya* Krishna feels no satisfaction. The followers of *aisvarya-rasa* think that if they have a mood of love and affection toward the Lord, their service will slacken. This is not a fact. Service with love and affection is more intense and brings one closer to the object of one's love.

The desire for liberation is insignificant compared to love of God:

But some people, without understanding these high subjects about the kingdom of the self, think that freedom from the three kinds of excessive distress, liberation from matter, or searching after impersonal Brahman are the goal of life. By seeing the abomination of material variegatedness they imagine spiritual variegatedness similarly lacking or incomplete. Some of them even imagine that *rasas* like *dasya* and *sakhya* are stages before attaining impersonal realization. Sriman Mahaprabhu has referred to these people as fools. What to speak of freedom from the material world, which is like begging a morsel of food from an emperor, thousands of godesseses of liberation fall at the devotees' feet, begging to serve them, but the devotees don't even bother to look at them.

The condition and destination of those who desire material enjoyment and liberation:

The whole world is full of people who desire material enjoyment and liberation. The goal of the living beings under the spell of mental speculation is either enjoyment or liberation. But Sri Gaurasundara said,

jivera 'svarupa'haya—krsnera 'nitya-dasa' krsnera 'tatastha-sakti' 'bhedabheda-prakasa'

krsna bhuli'sei jiva anadi-bahirmukha ataeva maya tare deya samsara-duhkha

"It is the living entity's constitutional position to be an eternal servant of Krishna because he is the marginal energy of Krishna and a manifestation simultaneously one with and different from the Lord.

"By forgetting Krsna, the living entity has become materialistic since time immemorial. Therefore the illusory energy of Krsna is giving him different types of miseries in material existence." (*Caitanya-caritamrta,* Madhya

20.116-117)

Renunciates hate material enjoyers. But although the goal of renun-ciants and material enjoyers appears diametrically opposed, they are actually the same. Sense enjoyers cannot control their greed to enjoy an apparently delicious fried rice mixed with poison, so they eat it and fall into the lap of death. The renunciates bring about their ruination by abstaining from eating that rice.

For example, two persons have boils and approach different doctors. One doctor fans the boil, providing temporary relief, and then sends his patient home. The other tells his patient, “If I operate and remove the boil, it may return, but if I kill you, then you will never again suffer from another boil.” Saying this the doctor slits his patient’s throat and destroys him forever. Similarly, *karmis* want to indulge in material enjoyment both in this life and the next, and impersonalist *jnams* aim for *nirvana* or to merge into Brahman. Their *nirvana* is of two kinds: a *nirvana* with feelings and a *nirvana* without feelings. *Nirvana* without feelings means becoming inert, like matter, and this is the aim of Sakhya Simha. *Nirvana* with feelings, or realization of only the spirit, is the aim of the Mayavadis who follow Sankara. *Srimad-Bhagavatam* (10.2.32-33) says,

ye 'nye 'ravindaksa vimukta-maninas tvayy asta-bhavad avisuddha-buddhayah aruhya krcchrena param padam tatah patanty adho ‘nadrta-yusmad-anghrayah tatha na te madhava tavakah kvacid bhrasyanti margat tvayi baddha-sauhfdah tvayabhigupta vicaranti nirbhaya vinayakanikapa-murdhasu prabho

“O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet. O Madhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service.”

The devotee never perishes. *Bhagavad-gita* (9.31) tells us, *na me bhaktahpranasyati:* “My devotee never perishes.”

Today is the day for the king of devotees, Nanda Maharaja, to express his

happiness. Because the Supreme Lord, who is fully *sac-cid-ananda*, always resides in Nanda's body, he is also full of bliss, and that is why his name is Nanda.

THE DAUGHTER OF VRSABHANU

Place: The assembly of learned scholars, Sri Gaudiya Matha.

Time: Saturday, 6th September 1924 (Radhastami)

Invocation:

sri krsna-brahma-devarsi-vadarayana-samjhakan sri madhva-sri padmanabha-
sriman nrhari-madhavan devam Tsvara sisyam sri caitanyanyahca
bhajamahe sri krsna prema danena ena nistaritam jagat

Lord Krishna's disciple is Brahma. Brahma's disciple is the great sage Narada, and Narada's disciple is Vyasadeva. Sri Madhva accepted that same Sri Vyasadeva as his spiritual master. Sri Krishna Caitanya Mahaprabhu is the eighteenth decendant of that old Vaisnava acarya, Sri Madhvamuni. We worship that Sri Caitanya Mahaprabhu, who delivered the whole world by distributing the jewel of love of God. That same Gaurasundara Mahaprabhu, who is nondifferent from the son of the King of Vraja, has manifested Himself in a form enriched with Sri Radha's complexion and mood.

Yesterday we observed the appearance festival of Sri Radha, daughter of Vrsabhanu, She who gives pleasure to and enchants Govinda, who is Govinda's life and soul and the crest jewel among all the damsels of Vraja.

Why Sri Radha's name is not clearly mentioned in Srimad-Bhagavatam:

Lord Krishna's pastimes are elaborately described in the *paramahamsa samhita* called *Srimad-Bhagavatam,* compiled by Sri Krishna Dvaipayana Vedavyasa. Mysteriously he did not specifically mention Srimati Radhika's name. She for whom Krishna performs pastimes, who is the principal heroine of Krishna's pastimes, who is the topmost devotee and shelter for Krishna's pastimes - why wasn't Her name mentioned in *Srimad-Bhagavatam*? This question may arise in many people's hearts.

The answer is this: Her name was not mentioned simply because Srimati Radharani is most dear to Sri Krishna, and this truth is supremely confidential. Considering this fact, Sri Vyasadeva did not openly mention the truth of Sri Radha, who is the most worshipable object and a most rare attainment for the loving devotees of Govinda. He wished to hide Her from the unqualified, ordinary audience and reciters. Is it not intelligent to hide a pearl necklace from a monkey rather than to hand the necklace over to it?

Moreover, it is not true that Vyasadeva did not at all say anything about Sri Radha to the swanlike devotees of *Srimad-Bhagavatam.* As Sri Gaura is hinted at in *Srimad-Bhagavatam,* so the daughter of Vrsabhanu is mentioned confidentially and mysteriously.

For example, in *Srimad-Bhagavatam* (10.30.28) we find this verse:

anayaradhito nunam bhagavan harir isvarah yan no vihaya govindah prito yam anayad rahah

“Certainly this particular gopT has perfectly worshiped the allpowerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place.”

Why Srimati is the crest jewel among lovers:

Sixteen thousand *gopis* were present and serving Sri Krishna in the *rasa* dance arena. By His inconceivable potency, the Lord of all mystic power, Sri Krishna, expanded Himself in many forms and, by placing Himself between two *gopis,* enjoyed the *rasa* dance with His maidservants. Seeing this, Srimati became a little angry. She thought, “Am I not the topmost maidservant of Sri Krishna? Can Sri Krishna’s life go on without Me? Sixteen thousand *gopis* can serve Him in every way. These sixteen thousand maidservants have given up everything for Sri Govinda - their adherence to worldly etiquette and Vedic injunctions, their family relationships, their modesty, their patience, their attempts to please themselves, their physical enjoyments, the path of rightousness, love for their relatives, and fear of their relatives’ chastisement. They are gratifying Krishna’s senses with everything they possess. If Sri Krishna can leave all of them for My sake, then I will think I am a real maidservant of Sri Krishna.”

Thinking like this, Srimati Radhika left the *rasa-lila* arena. But then Sri

Krishna's *rasa-lila* suddenly stopped. She for whom everything is done - for whom the very *rasa* dance pastime is enacted - and without whom the *rasa* festival would not have even begun - why wouldn't Krishna stop His *rasa* dance in Her absence?

Soon Govinda too left the *rasa* arena to search for His dearest heroine. Then all the *gopis* said to one another "O friend! Krishna left us and took Radha to a secluded place. Therefore she must have worshiped the Supreme Lord more than any of us."

Without Sri Radhika, all other *gopis* combined cannot give Krishna pleasure. Rather, all the other *gopis* are there simply to enhance the mellows of Krishna's sporting activities with Sri Radha. In his *Sri Gita-govinda*, Sri Jayadeva Gosvamipada writes:

kamsarir api samsara-vasana-baddha-srnkhalam radham adhaya hrdaye tatyaja vraja-sundarih

"Lord Krishna, the enemy of Kamsa, took Srimati Radharani within His heart, for He desired to dance with Her. Thus He left the arena of the rasa dance and the company of all the other beautiful damsels of Vraja."

The supremecy of the worship of the Supreme Lord by following the gopis:

Even after seeing the transcendental, enchanting form of Lord Ramacandra, whose beauty defeats the beauty of millions of Cupids, the sixty thousand sages who lived at Dandakaranya during Lord Rama's incarnation practiced penance for many years to attain the body and service of a *gopi*. It is these sages who attained the body of *gopis* during Krishna's *lila.* A *gopi's* body is not simply a bag of material flesh and blood; her body is *sac-cid-ananda* like the body of Lord Krishna. Because the heads of those ascetics were covered in matted hair and their bodies old, skinny, and mundane, their bodies couldn't please the Supreme Lord's eyes. And because their *rasas* of *santa*, *dasya*, and *sakhya* were mixed with awe and reverence, their service to the Lord didn't have the sweetness or excellence of the *gopis'* mood of worshiping Krishna. So those sages became eager to attain *gopi* bodies full of eternality, knowledge, and bliss. Every limb, part, mood, and gesture of the *gopis' sac-cid-ananda* bodies is pleasing to Sri Govinda and favorable for His service.

Sri Radhika is most dear to Sri Krishna:

In his prayer to the daughter of Vrsabhanu formulated into his book, *Sri Radha-rasa-sudha-nidhi,* Tridandipada Srila Prabodhananda Sarasvati, or Tungavidya Gopi, writes:

yasyah kadapi vasasancala khelanottha dhanyati dhanya pawanena krtartha mam yogendra durgama gatir madhusudano 'pi tasya namo 'stu vrsabhanu bhuvo dise 'pi

"Obeisances to the direction that faces Sri Vrsabhanu 's daughter. When the breeze coming from that direction playfully moves the edge of His garment, Lord Krsna, who cannot be attained by even the kings of the yogis, thinks that His life has now become a great success."

Sri Radhika is supreme in all respects:

Among the *gopis* in *madhura-rasa* - which the followers of *dasya-rasa* like Raktaka, Patraka, Citraka, and others cannot relish, and the followers of *sakhya-rasa* like Sridama, Sudama, Vasudama, and others cannot relish, and the supremacy of which the followers of *vatsalya-rasa,* like Sri Nanda and Yasoda, cannot fathom, and for which the topmost devotees like Uddhava and others always hanker - Srimati Radhika is the topmost in Her beauty, qualities, good fortune, and ecstatic love.

Who is most dear to Krishna? The opinion of Srila Rupapada:

While describing the supremacy of Srimati Radhika in his *Upadesamrta* (10), Srila Rupa Gosvamipada writes:

karmibhyah parito hareh priyataya vyaktim yayur jnamnas tebhyo jnana-vimukta-bhakti-paramah premaika-nisthas tatah tebhyas tah pasu-pala-pankaja-drsas tabhyo 'pi sa radhika prestha tadvad iyam tadiya-sarasi tam nasrayet kah krti

"In the sastra it is said that of all types of fruitive workers, he who is advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari. Out of many such people who are advanced in knowledge [jnanis], one who is practically liberated by virtue of his knowledge may take to devotional service. He is superior to the others.

However, one who has actually attained prema, pure love of Krishna, is superior to him. The gopis are exalted above all the advanced devotees because they are always totally dependent on Sri Krishna, the transcendental cowherd boy. Among the gopis, Srimati Radharani is the most dear to Krishna. Her kunda [lake] is as profoundly dear to Lord Krishna as this most beloved of the gopis. Who, then, will not reside at Radha-kunda and, in a spiritual body surcharged with ecstatic devotional feelings [aprakrtabhava], render loving service to the divine couple Sri Sri Radha-Govinda, who perform Their astakaliya-lila, Their eternal eightfold daily pastimes. Indeed, those who execute devotional service on the banks of Radha-kunda are the most fortunate people in the universe."

Pious workers are better than sinful workers, nonworkers, and foolish workers:

Pious workers, who are not interested simply in their own sense gratification but who engage in activities like giving charity, meditating, visiting holy places, and so on, are superior to those who do things that harm others, or who steal, lie, commit adultery, and eat prohibited foods. Due to an excess of sinful activities, it is impossible for human beings to live peacefully in this world. Still, the ideals of pious *karmis* are not of ultimate concern. Pious workers are better than sinful workers. The system of performing pious activities is meant to protect people from the clutches of waywardness and to diminish their propensity to indulge in sin. But all *karmis* want material enjoyment, and are busy trying for material advancement in this life and to assure their happiness in the next. Those *karmis* who think themselves selfless are still covered by material desire, but they hide the desires for sense pleasure that live in the core of their hearts by practicing piety - patriotism, giving food and cloth to the poor, constructing hospitals, digging ponds, giving water, and honoring guests.

Jnanis who search after spirit are better than the karmis who are absorbed in matter:

Karmis cannot see their own duplicity. *jnanis,* who want liberation, are superior to *karmis,* who want sense gratification, but even though *jnanis* are philosophical, and despite their understanding of the foolishness of *karmis*, they themselves may end up becoming attached to sinful activity if they try to stop *karmis* from pursuing fruitive activities. *Jnanis* should remember the statement

in *Bhagavad-gita, na buddhi bhedam janayed ajnanam karma sanginam:* "So as not to disrupt the minds of ignorant men attached to the fruitive results of prescribed duties, a learned person should not induce them to stop work." In other words, it is difficult to change the mentality of foolish persons attached out of ignorance to fruitive activities. If the *jnanis* try to stop them, they themselves will also become attached to temporary, fruitive activities.

Karmis are foolish. The wiser *jnanis* think,

'te tam bhuktva svarga-lokam visalam ksine punye martya-lokam visanti

"When they have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet again." *(Bhagavad-gita* 9.21**)**

As a result of their pious actions, *karmis* enjoy heavenly pleasure according to the strength of their piety. Later, after enjoying immense pleasures in heaven and when their piety is exhausted, they again return to this mortal world. So considering all this foolishness on the *karmis'* part, the *jnanis*, in their wisdom, try for a more perpetual happiness and become interested in liberation. Thinking that since life is miserable, they decide it's better to merge into the Brahman, which is free of spiritual variegatedness and all material dualities. These people are called *jnanis*, and they are those who seek the impersonal Brahman, the Mayavadis, and the covered Buddhists.

But how insignificant is their ambition! While competing with the foolish *karmis* and trying to pose as wise men, they actually end up becoming foolish. They destroy themselves. They cannot attain that complete eternal happiness for which they pretended to act as renunciants and envied the materialists.

jnani jivan-mukta-dasapainu kari' mane vastutah buddhi 'suddha 'nahe krsna-bhakti vine

"There are many philosophical speculators [jnanis] belonging to the Mayavada school who consider themselves liberated and call themselves Narayana. But their intelligence is not purified unless they engage in Krishna's devotional service."

The servants of the transcendental Supreme Lord are topmost:

This is why the pure devotees are superior to all the kinds of *jnanis*. A devotee's position is the highest. The foolish sense enjoyers, or *karmis*, think the devotees work just like them - devotees ring the *arati* bell like the *karmis* do, they worship the Lord like they do, they show compassion toward other living beings like they do, they visit holy places and serve the saints like they do. But it's not actually like that. *Karmis* determine what is good or bad by examing things with their material senses. But a devotee's service is fully transcendental and cannot be perceived by the senses. Devotees have no desire to gratify their senses; their only desire is to gratify Krishna's senses.

The abominal mentality of those who reject the fruits of karma:

The *jnams* think that the devotees, like them, worship with blind faith a temporary object that won't exist later; that is, that the seer, the seeing process, and the object of worship don't ultimately exist, and after liberation, the *triputi* [threefold experience] will be destroyed. The *jnams* cut off the transcendental hands, legs, mouth, eyes, nose, and lips of the inconceivably powerful Supreme Lord and try to make Him formless and without variety by binding His hands and feet with iron shackles and severing His limbs. "The Supreme Lord, who is the only enjoyer," they say, "may He not be able to enjoy! May He have no hands and feet!"

Yet all the temporary material enjoyers have hands and feet. They live in the fresh Himalayan air or in beautiful, lonely forests, or on the charming banks of the Ganges, and they enjoy in the name of renunciation.

The devotees are not covered enjoyers like these persons. The same liberation for which the *jnams* hanker is so insignificant it's worth spitting on. In his *Sri Krsna-karnamrta* (107), Srila Bilvamangala Gosvami explains that liberation is bhakti's maidservant:

bhaktis *tvayi sthiratara bhagavan yadi syad daivena nah phalati divya-kisora-murtih muktih svayam mukulitanjali sevate 'sman dharmartha-kama-gatayah samaya-pratiksah*

"For one who has developed pure devotional service to Krishna, liberation stands before him with folded hands. Yet the pure devotees do not even look at her. Religiosity, economic development, and sense gratification wait patiently, hoping that someday they too will receive an opportunity to serve

the pure devotees.”

Therefore the religiosity, economic development, and sense gratification the *karmis* desire, and the liberation desired by the *jnams* are like nothing to the devotees.

Liberation is an insignificant desire:

Srila Prabodhananda Sarasvatipada said *(Caitanya-candramrta* 5),

kaivalyam narakayate tri-dasa-pur akasa-puspayate durdantendriya-kala-sarpa-patali protkhata-damstrayate visvam purna-sukhayate vidhi-mahendradis ca kitayate yat karunya-kataksa-vaibhavavatam tam gauram eva stumah

“For a devotee who has developed love for Sri Gaurasundara, the pleasure of merging into the existence of Brahman is considered hellish. Similarly, he considers promotion to heavenly planets just another “kind of phantasmagoria. The yogis meditate for sense control, but for the devotee the senses appear like serpents with broken teeth. The whole material world appears joyful for a devotee, and even great personalities like Lord Brahma and Lord Indra are considered no better than insects. Such is the position of a devotee who has received but a small glance of the mercy of Sri Caitanya Mahaprabhu. Unto this most magnanimous personality I offer my respectful obeisances.”

Srila Rupapada also said *(Upadesamrta* 10),

karmibhyah parito hareh priyataya vyaktim yayur jnaninas tebhyo jnana-vimukta-bhakti-paramah premaika-nisthas tatah tebhyas tah pasu-pala-pankaja-drsas tabhyo 'pi sa radhika prestha tadvad iyam tadiya-sarasi tam nasrayet kah krti

In the sastra it is said that of all types of fruitive workers, he who is advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari. Out of many such people who are advanced in knowledge [jnanis], one who is practically liberated by virtue of his knowledge may take to devotional service. He is superior to the others. However, one who has actually attained prema, pure love of Krsna, is superior to him. The gopis are exalted above all the advanced devotees

because they are always totally dependent upon Sri Krsna, the transcendental cowherd boy. Among the gopis, Srimati Radharani is the most dear to Krsna. Her kunda [lake] is as profoundly dear to Lord Krsna as this most beloved of the gopis. Who, then, will not reside at Radha-kunda and, in a spiritual body surcharged with ecstatic devotional feelings [aprakrtabhava], render loving service to the divine couple Sri Sri Radha-Govinda, who perform Their astakaliya-lila, Their eternal eightfold daily pastimes.

Indeed, those who execute devotional service on the banks of Radha-kunda are the most fortunate people in the universe.

When will that day come when we will be qualified to engage in the most wonderful eternal nectarean service of Sri Sri Radha Govinda under Sri Radha as our divine mistress? To achieve that service, we will have to give up, like a crow's excrement, our desire for material enjoyment, the insignificant fruitive activities mentioned in the *smrti*, and attachment to insignificant impersonalistic knowledge, austerity, mystic yoga, and so on. Attainment of Sri Radha's service is not possible when one is full of *anarthas*. Those who hurry to discuss the transcendental pastimes of Sri Radha, who is the topmost maidservant of Krishna, while still full of *anarthas* and without qualification, are sense enjoyers, illusioned enjoyers of matter, and mundane *sahajiyas*. In *Sri Brahma-samhita* (5.38) Lord Brahma prays to Sri Govinda:

premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu
vilokayanti yam syamasundaram acintya-guna-svarupam govindam adi-
purusam tam aham bhajami

The transcendental form of Lord Syamasundara, who possesses inconceivable qualities, is seen with eyes anointed with love of God. The loving devotees who are free from anarthas see Lord Govinda. Therefore only those fortunate persons who are free from anarthas and worship Sri Krishna as servants of Sri Radha can plunge into Sri Radha-kunda - and only they attain the good fortune of serving Sri Radha-Govinda twenty-four hours a day. Only they are most glorious.

THE APPEARANCE OF SRI MADHVACARYA

Place: Sri Madhva Gaudiya Matha, Navabpura, Dhaka.

Date: Tuesday, 7 th October, 1924 (on the occasion of Sri Madhva's appearance day)

Invocation:

ananda tirtha nama sukhamaya dhama yatir jiyat samsararnava taranim janah kirtayanti budhah

"I offer my respectful obeisances to Sri Madhvamuni, who is also known as Ananda Tirtha. All glories to him. The learned persons glorify him as the boat for crossing the ocean of material existence. That king of all sannyasis is the abode of happiness. Today is his appearance day."

The history of preaching by the Gaudiya disciplic succession and the acaryas:

In Bengal, everyone from the Gaudiya *sampradaya* who is serving Sriman Mahaprabhu is a follower of that senior Vaisnavacarya. His other name is Sri Madhvamuni. This *matha* has been named after him. Sri Krishna Caitanyadeva is the eighteenth descendant from Sripada Ananda Tirtha, or Purna Prajna. The seventeeth descendants are Sri Ad-vaita Prabhu and Sri Nityananda Prabhu. These three *prabhus* accepted Sri Madhvamuni into their disciplic succession.

Sri Madhvamuni appeared in the northern part of Kerala. This exalted personality preached about the worship of Lord Vishnu alone instead of the five-god worship. Prior to him, Sivaguru's son, Sankarapada, who was an *acarya* of the Mayavada school, tried to reestablish the philosophy of theism. Sri Madhva preached about serving the Supreme Lord within that theistic religion.

By raising one finger Sri Madhvamuni displayed to the faithful people of the world that the root of theism is the living beings' eternal propensity to serve the Supreme Lord. There is no other destination for the living beings other than subordination to the Supreme Lord. Sivaguru's son Sankaracarya appeared in the village of Kaladi in the district of Malabara. Before his appearance all of India was inundated by the philosophy of Buddhism, or atheism, and covered by different unauthorized *varnasrama* principles taught in Buddhism and Jainism. *Srimad-Bhagavatam* (1.3.24) states:

buddho namnanjana-sutah kikatesu bhavisyati

“The Lord will appear as Lord Buddha, the son of Anjana, in the province of Gaya.”

The followers of Buddhism and Jainism put many obstacles in the path of Vedic religion, so Sankaracarya introduced a religion approved by the Vedas. The present-day Hindu society more or less follows Sankara. Sri Sankara is the only guide to *varnasrama-dharma* in north India. In order to destroy Buddhism Sankara established a partial understanding of the Vedas and introduced the philosophy of oneness. Since the followers of the *karma-kanda* sections of the Vedas desire the fruits of their karma, they worship demigods. In the Vedas we can find recommendations for the worship of many gods, such as Indra, the eleven Rudras, the eight Vasus, Agni, Surya, Varuna, the Asvini-kumaras, and Vishnu. The intention behind fruitive worship is this: “I am weak, but I am a follower of the Lord, and if I remain under the control of the demigods I will become happy.” The *karma-kandis* accept this opinion. The Buddhists oppose it, but we find that the Jains agree with it. For example, the Jains imagine the twenty-four incarnations, the eight Vasus, and later, many village gods, mountains, and trees as god. These two non-Vedic and unauthorized ways of worship were current in northern India, Bhutan, Nepal, and China. There were different gods in different villages. It was considered a big achievement to prove that the god of one village was superior to the god of another village. Since the religious principles approved by the Vedas fell into the hands of the *karma-kandis*, narrow-minded sectarianism has cropped up.

The mystery of the birth of the synthesis of matter and spirit:

Men used to quarrel about their gods, saying, “The god of this hill is superior to the god of that hill.” It used to be that nationality was subordinate to religion, but nowadays religion is subordinate to nationality. To get rid of this sectarian mentality and the duality and hatred sectarianism causes, the civilized people and learned scholars of the time concocted a way to synthesize things and create unity. So a cosmopolitan mentality developed. The human mind created such a unity in the form of a “shadow” synthesis, and, to stop competition, a kind of friendship among worshipers of Siva, Durga, Vishnu, Ganesa, and so on.
This was to create some respite in the sectarian hatred among the five-god worshipers. This man-made harmony appeared sweet to people.
When discordant elements gather under a common flag, it is called

synthesis. The human mind was the factory in which “the object of worship” was invented. Again, it is the human mind that was responsible for breaking apart the object of worship and turning Him into dust. At that time, the concepts of Buddhism and Jainism arrived. The small religions entered and merged into the Hindu religion, and as a result they lost their small circle. We know from the book, *Sankara Vijaya,* that yogis, the worshipers of Kali, and those who worshiped other demigods and goddesses opposed Sankara’s Vedanta philosophy, but later, by the force of his preaching, they came to accept it.

The philosophy preached by Sri Sankara, who incarnated to carry out the Supreme Lord’s order, was the need of that hour:

Regardless of whether Sankara’s preaching was authorized or not, devotees have raised doubts about his philosophy. But one thing is sure: it was necessary for Sankaracarya to preach covered Buddhism to suppress Buddhism’s influence, because Buddhism is opposed to the Vedas.

Covered Buddhism was established with the conviction that unless the Supreme Lord’s eternal name, form, qualities, and pastimes are denied it will not be beneficial for all. This philosophy was created with the intention to pretend that all kinds of normal five-god worship are approved in the Vedic literature. This philosophy was needed at that time - but not for all time. Preaching the importance of subordinating oneself to the Vedas [as opposed to negating the Vedas, as is done in Buddhism] is just to induce the foolish; it is not meant for the intelligent. If we analyze Sankara’s philosophy, we’ll find that Acarya Sankara accepted the popular opinion of that time, which was favorable to Buddhism, but his personal opinion was different. His aim was to merge into the impersonal Brahman. He did not accept the idea that the soul eternally worships God. His commentaries on ten *Upanisads* prove this fact.

Five-god worship and the current Hindu society:

Many so-called Hindus of the present day live in the same society Sankara created with his philosophy. Nowadays, the word “Hindu” refers only to those who worship the five gods. But the worship system of these five-god devotees is not eternal. When the purpose of the worship is fulfilled, these people no longer feel the need to continue their worship. Therefore, their worship is just a temporary matter.

From the father, impersonalism, and the mother, five-god worship, a son is born:

There are two practices in this world, namely, enjoyment and the renunciation of enjoyment. Synthesis refers to keeping these two in balance. The material enjoyers want to free themselves of distress and become happy in this life and the next, and they strive for this by demanding and obtaining what is enjoyable from the five "treasurers": Vishnu, Siva, Durga, Ganesa, and Surya.

When Sakhya Simha saw the effects of pursuing material enjoyment, he was hurt and stood up against *karma-kanda.* Instead he began to preach detachment and austerity. In his opinion, one needs to eliminate all feeling either through penance, detachment, or something else. According to him, *nirvana* means the absence of consciousness. This is liberation. But this type of liberation, based on material considerations, is born from the attempt to create a synthesis between matter and spirit.

Sripada Sankara established Sakhya Simha's (Sankhya Simha's) philosophy to some extent, but in a covered way. Although Sri Sankara's preaching appeared to be opposed to Sakhya Simha's, Sankaracarya actually agreed with him to some extent.

In the opinion of Kapila, who preached Sankhya philosophy, when material nature is annihilated, that is liberation. When the three material qualities (goodness, etc.) are manifest, *maya* becomes active and material enjoyment, or fruitive activities, begins. Sri Sankaracarya preached the philosophy of "only spirit" by accepting the state of freedom (liberation) from the three material qualities, which is the exact opposite of Sankhya philosophy. *Asato sada jayati:* the manifest world emanated from the nonmanifest. If we accept the philosophy of the transformation of energy this Vedic mantra speaks of, then the Supreme Controller is also subject to transformation, and it should be said that the spiritual master, Vyasadeva, is wrong. It is with this argument that the Mayavada *acarya* Sankara established *vivartavada.* Actually the transformation of energy mentioned in the *Vedanta-sutra* should be understood like this: By the will of the Supreme Lord, the material world has manifested as the transformation of His inconceivable energy.

Vivartavada and the synthesis based on covered atheism:

Parasya saktir vividhaiva sruyate. This Vedic mantra mentions that the supreme Brahman has an inconceivable spiritual energy. To accept an object as something other than what it is is called *vivarta* - like mistaking a rope for a snake or a seashell for a piece of silver. When a conditioned soul accepts the material body as himself, this is an example of *vivarta.* To attribute this fault of *vivarta* to the science of the living entities and the material world is nothing but denying the Supreme Lord's spiritual potency. This is simply covered atheism, or godlessness.

In the opinion of Vivartavada (Idealism), an object can be known to exist only through sense perception. When this subjective idealism is neutralized, one understands that the qualitative world no longer exists; and when the *triputi* [between seer, seeing process, and the object that is seen] is destroyed, there will be no separate existence between the living entities and the material world, because that separate existence is false. [Reality is, in this philosophy, nondual.]

Therefore liberation is a thing of the material world according to Sakhya Simha, but to Sankaracarya it means merging into spirit [Brahman], or a nonexistence of spiritual variegatedness [nonduality]. In both systems, in whichever way one walks, *nirvana* or atheism, the destruction of the *triputi* remains the ultimate aim. This is called *samanvayavada*, or the philosophy of synthesis. The good thing about this philosophy is that it can accommodate any concocted or wrong opinion if that opinion identifies itself as an independent opinion or path. That is why in the world of mental speculation and aversion to Lord Vishnu, the philosophy of synthesis of spirit and matter is highly favored.

The so-called synthesis is the drink for quenching the human thirst for material enjoyment based on covered atheism:

Those who accept the philosophy of synthesis don't accept their eternal subordination to the Supreme Lord. Theirs is a false or pretentious subordination, not actual servitorship. This is another face of atheism - a tactical surrender rather than a real one. The philosophy of synthesis was created from polytheism, and particularly from the worship of the five gods, and it is concocted, or man-made.

The hidden promise of synthesis is to achieve the aims of imperson-alism and garner fame:

The pretext of imaginary, temporary truth in the name of magnanimity or nonsectarianism - in other words, the endeavor to create agreement between atheism and theism in the name of undisputed eternal truth - comes from trying to please people who are uninterested in devotional service and averse to the Supreme Lord. These so-called nonsectarian persons are actually responsible for the man-made, godless society.

Why Sri Ramanujacarya and Sri Madhvacarya appeared, and the authorized and unauthorized sampradayas:

The endeavor to create agreement based on opposition to Lord Vishnu is not new; it was current long ago in the world. Seeing this, two God-sent and greatly liberal personalities mercifully appeared in this world. With a desire to distinguish the Supreme Lord’s real followers from the so-called nonsectarian but godless people, they created two societies, one called the *asat sampradaya*, or unauthorized, sectarian society, and the other the *sat sampradaya*, or authorized, nonsectarian society. Sri Laksmanadesika became the front-runner in this endeavor. Members of the *sat sampradaya* practice nothing they’ve concocted in their own minds; they do not encourage atheism in the name of artificial magnanimity. For them, the Supreme Lord alone is eternal and factual. In other words, He is the eternal Absolute Truth. His inconceivable potency is also eternal. The followers of the *sat sampradaya* eternally worship that eternally existing and inconceivably powerful Supreme Lord. Therefore they are the real magnanimous ones.

In this world there cannot be anyone more magnanimous than the servants of the transcendental Personality of Godhead. Material magnanimity or compassion is not actual magnanimity; it is simply cheating, a pretension of magnanimity in the name of sense gratification. The followers of the philosophy of synthesis began to worship the five deities, namely, Vishnu, Siva, Durga, Ganesa, and Surya, on the pretext of magnanimity, but then they broke that lord whom they for so long worshiped into pieces with a trident. Again that deity was repaired, plastered, and painted, but after some time the plaster was removed.

In this way, when the eternal variegatedness and eternal worship of the Supreme Lord was being denied, by the will of the Supreme Lord, an extremely powerful person named Sri Laksmanadesika appeared in Mahabhutapuri in Andhra Pradesh. This person’s other name was Sri Ramanujacarya. After Sri Ramanujacarya, Sriman Madhvacarya Purnajnana appeared. As soon as they

began to preach the eternal religion based on subordination to the Supreme Lord, those averse to Lord Vishnu, and even to the demigods, became their great enemy.

The demons perpetually mistreat and torture Lord Visnu's devotees:

Sri Nrsimhadeva appeared in Satya-yuga to stop the attempt to oppose Sri Prahlada, who was a devotee of Hari. The Supreme Lord's anger is meant for annihilating atheists. Atheists rush forward on the path of perpetual destruction while opposing Lord Hari and His devotees. When Sri Ramanujacarya appeared, many people who were against Lord Vishnu put obstacles in the path of his preaching. What to speak of this, his so-called spiritual master, who would have felt accomplished by calling such an unlimitedly influential person as Ramanujacarya his disciple, preached an unauthorized philosophy. Ramanuja then propagated the religion of subordination to the Supreme Lord by refuting his guru's unauthorized philosophy with scriptural evidence and then drawing a devotional conclusion. When Ramanuja's reputation spread in all directions, the envious false *sampradaya* became his enemy. We can see a similar example in *Srimad-Bhagavatam* in the relationship between Sukracarya and Bali Maharaja. Sri Ramanujacarya even had to live in exile for twelve years. Today Ramanujacarya has about three million followers in India, and wherever they live, there is no place for those who follow an unauthorized *sampradaya.*

In India there is another religious sect known as the Ramanandi or Jamayet *sampradaya.* This Ramananda was the sixteenth descendant of Sri Ramanuja, but he was not exactly the *acarya's* follower. Ramanandi's followers deviated from the path of the strict and proper code of conduct. Although they are known as devotees among ordinary people, they have more or less accepted the impersonal philosophy of Sankara and the path of many-god worship. Because they lack complete surrender to the spiritual master and do not discuss the scriptures properly, they have fallen into such danger. This Ramanandi or Jamayet *sampradaya* has centers in Ayodhya, Puri, and other such places.

Sri Ramanuja's followers are strict, unalloyed servants of Lord Vishnu. When I was traveling in South India and entered the MlnaksI temple in Madurai, the godless followers of Durga asked me question after question. "O great soul!" they said. "You look like a Vaisnava, so why are you going to a temple of the goddess?" I cited *vaisnavanam yatha sambhuh* - that Sambhu is a topmost Vaisnava and I wished to have his *darsana* and offer him my obeisances.

Thinking like this I also went to Sivakancl. There Lord Siva's followers threw a similar question at me, because in South India, no Vaisnava enters the temple of any demigod but goes only to the temples of Lord Vishnu. In the temple of Lord Vishnu, the five-god worshipers see Him as equal to the other four demigods.

SrI Madhva's followers know that the demigods are devotees of Lord Vishnu. They know that Lord Vishnu is supreme, so they worship the demigods with the remnants of Lord Vishnu's worship. In the north of Udupl there is a place where SrI Vishnu *sila* is placed on top of Siva and worshiped. Below the hand of Lord Ananta Padmanabha there is a diety of Siva. Demigod worship and respecting ancestors are not disregarded in the Sri Madhva *sampradaya,* yet the Madhvites are not in favor of material synthesis in the form of five-god worship.

THE PLACE OF VAISNAVA PHILOSOPHY IN THE WORLD OF RELIGION

Place: Benaras Hindu University Time: Wednesday, 17th December, 1924

The two ways to know the science of the truth - ascending and descending:

The word dharma means "to understand." It is the means by which one can get to the truth about an object. Dharma distinguishes between matter and spirit. We are spirit souls, and as seers, we see the visible world. We can take initiative because of our independent nature, but matter cannot act on its own.

Knowing, willing, and feeling are the three natural propensities of the soul. We don't find these propensities in matter. The Absolute Truth is eternal and full of knowledge and bliss; He alone is the object of knowledge and the nondual substance. We can know Him in one of two ways: directly (empirically), or through the disciplic succession. In other words, the transcendental object is known by the deductive method and indirectly, or by the inductive method, empirically, with the help of the material senses. From time immemorial these are the two ways people have attempted to know the Absolute Truth.

The direct and indirect methods:

The natural commentary on *Brahma-sutra, Snmad-Bhagavatam,* says:

etavad eva jijnasyam tattva-jijnasunatmanah anvaya-vyatirekabhyam yat syat sarvatra sarvada

"A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly." *(Bhagavatam* 2.9.36)

In the same way religious principles are known either directly or through aural reception. In other words, knowledge about the Absolute Truth descends without change through the disciplic succession. First it is heard, then spoken without changing it, and then heard again. Indirectly (empirically) one can gradually

inquire into the Absolute Truth with the help of knowledge based on visible external objects (using the process of “not this, not that”), but the Absolute Truth cannot be known completely by this process. This is why the crest jewel of all *sastras, Srïmad-Bhâgavatam* (10.4.3), says:

jnane prayasam udapasya namanta eva jlvanti san-mukharitam bhavadiya-vartam sthane sthitah sruti-gatam tanu-van-manobhir ye prayaso ‘jita jito ‘py asi tais tri-lokyam

“Those who, even while remaining situated in their established social positions, throw away the process of speculative knowledge and with their body, words, and mind offer all respects to descriptions of Your personality and activities, dedicating their lives to these narrations, which are vibrated by You personally and by Your pure devotees, certainly conquer Your Lordship, although You are otherwise unconquerable by anyone within the three worlds.”

In this verse we could see that the dissipator of darkness, the Absolute Truth, is not to be realized by argument. He is to be realized only through the aural reception in disciplic succession. The *sastras* and the proper code of conduct glorify this path as the authorized ascending path or, simply, the path of bhakti.

The path of argument is prone to attack:

Another name for the Veda is *sruti*. By giving up the path of aural reception, or subordination to the Vedas, whatever conceptions contend with one another, which are deceitful at every step, and which are supported by indirect forms of evidence (sense perception, hypothesis, or tradition), while ignoring the evidence given through the medium of transcendental sound, are prone to attack by some more intelligent logicians than us. Using the ascending process we can never understand absolute knowledge. In a Western country there’s a famous materialist named Comte, and with the help of his own material experience he displayed many indirect considerations on the ascending path. Because he was a materialist his thought system was based on knowledge of material objects, so his intelligence couldn’t at all enter or grasp transcendental subject matter. Many similar philosophers and religious preachers, with their own experiences born of the perishable material senses, have tried to reach the Absolute Truth by imagining Him to be impersonal and without variety simply because undifferentiation is opposite of material variegatedness.

As a result, although they have more or less made their own philosophy brighter with arguments and counterarguments, they have simply strengthened or increased their own sectarianism. This is why all the religions and philosophies have not come under one banner, have not created one great unity by establishing themselves on the pillar of one nondual knowledge, and innumerable narrow sects have instead appeared. These sectarian philosophies gradually move away from the original ideal, or the Absolute Truth, and thus in the end they create disunity and difference in the name of unity and synthesis.

The reason behind the birth of unauthorized sectarianism:

If we seek out the reason for this, we can see that different sects were created according to the different tastes of those who engage in mental speculation. There is no doubt that for the godless living beings, who have been averse to serving God since time immemorial, these different tastes are natural. Various philosophies have appeared according to the different tastes they have developed, and those tastes are based on what material experience they have accumulated as they have manipulated matter with their senses. Since the various forms of narrowmindedness have only gradually come into being, there has been much time to debate, argue, analyze, and develop the differences between them. This is why different religions or philosophies are called "sectarian." If we carefully analyze this, we can understand that the ultimate goal of each sect or philosophy is either religiosity, economic development, sense gratification, or liberation.

The synthesis of matter and spirit, the consideration of five-god worship, and impersonalism:

The endeavor to attain these objectives is born from the focus on understanding life through the senses. These philosophers' lifestyles are based simply on a desire to gratify their material senses. They are ignorant of the Absolute Truth, and think the material conception spiritual. From there they try to harmonize matter and spirit. From this misunderstanding, their attempt to attain life's four objectives has only increased their narrowmindedness and sectarianism within their various philosophies. Sri Sankaracarya, founder of the impersonal school, by accepting five-god worship, has synthesized religiosity, economic development, sense gratification, and liberation. It is written in the *Pancaratrika* text, the *Puskara Samhita,* that human beings should worship Suryadeva

for religiosity, Ganesa for economic development, Durga for sense gratification, and Rudra, or Siva, for liberation. In his opinion, the worshipable Lord Vishnu is actually noneternal and devoid of blissful pastimes.

When trying to attain perfection through the noneternal *sadhana*, or worship, a *sadhaka* gradually realizes the nondifference of or oneness between the worshipable Lord and the worshiper, and he aims to become one with God, or to merge into the impersonal Brahman. That's why the pseudoworship of Lord Vishnu, based on sense gratification (for example, to pretend to serve the Lord in order to get relief or remove lamentation or fear) is included in five-god worship. The goal of such worship is to destroy spiritual variegatedness, or attain the liberation known as *brahma-sayujya*, by destroying one's self. Therefore we can see that the five-god worship, which is the aim of all these philosophies, can never be the living beings' supreme, eternal, and all-time pure religion.
Srimad Bhagavatam (1.2.6) states:

sa vai pumsam paro dharmo yato bhaktir *adhoksaje ahaituky apratihata*
yayatma suprasidati

"The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."

The symptoms of transcendental devotional service, the supreme religion:

The supreme religion for human beings is that from which devotion to the transcendental Personality of Godhead is awakened. This devotional service has two symptoms: it is unmotivated and it is uninterrupted. Only devotional service pleases the soul.

The word *adhoksaja* is used in the above verse. This word means that it is Lord Krishna Himself who is situated beyond the jurisdiction of the living entities' sensual knowledge, and being beyond the reach of the senses of demigods, humans, birds, animals, and so on, He has reserved the right to enjoy transcendental pastimes by His absolute free will. Gratifying His senses is the only supreme religion, and executing this supreme religion and giving pleasure to the transcendental Lord is called bhakti or *seva*. This bhakti is unmotivated, and nothing can check it. The show of worshiping the worshipable Lord based

on one’s desire for religiosity, economic development, sense gratification, or liberation is not pure devotional service.

Also, the temporary excitement to perform devotional service only according to time, place, and person is not pure devotional service because it is interrupted and subject to time’s control. Only devotional service executed without motivation and for the pleasure of the eternally worshipable transcendental Absolute Truth, without hindrance or distance, pleases the soul.

In this verse, the word *atma* refers neither to the perishable material body made of five gross material elements and ten senses nor to the mind, which is the director and lord of the senses. Anything done by the living beings’ body or mind is only sense gratification and not an attempt to please the transcendental Lord. Service or devotion to the transcendental Lord is actually not mundane sense gratification.

Bhakti is the propensity of liberated souls:

Sri Narada Pancaratra (and quoted in *Bhakti-rasamrta-sindhu,* (First Wave 1.10) states:

sarvopadhi-vinirmuktam tat-paratvena nirmalam hrsikena hrsikesa-sevanam bhaktir *ucyate*

In other words, bhakti is the desire to love Lord Vishnu, master of the senses, with all one’s own senses. This devotional service is not covered by gross and subtle designations, and since it’s meant only for Lord Vishnu’s pleasure, it is pure and uncontaminated. Because of the tendency toward material knowledge in the godless, along with their aversion to serve the transcendental Lord, this pure propensity of the soul to serve God has been covered by the gross and subtle designations of conditioned life. The soul is not the enjoyer of the sense gratification available in the three upper planetary systems (Bhu, Bhuvah, and Svah) or the four other planets (Mahar, Jana, Tapa, and Satya) situated above the first three. Nor is the soul the enjoyer of what can be experienced in the seven lower planets (Atala, etc.).

Material designations or matter are not the same as subordination or devotion to the transcendental Lord. Rather, they are perishable forms of sense gratification. Focusing on these through mental speculation creates only narrowmindedness

and sectarianism. But if one surrenders to the transcendental Absolute Truth by submitting oneself, inquiring honestly, and serving, and constantly favorably cultivates His pleasure, then only will one attain or realize spiritual knowledge. The statement made in the *Bhagavad-gita* (4.34) offers an example of this thinking:

tad viddhi pranipatena pariprasnena sevaya upadeksyanti te jnanam jnamnas tattva-darsinah

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth."

Impersonalist Brahmavada is born from mental speculation:

Therefore we can see that the mind, which is the reflection of spirit, is not the pure soul or fit to be addressed as the "I," so the actual meaning or purport of the Vedas cannot be known by mental speculation. The mind is by nature restless, changing, and its thought processes interrupted at every step. It's not possible to cultivate spirit by material means. Being induced by material propensities, or mental speculation, different philosophies have been created, but the actual unity of spirit is extremely difficult using those material propensities. Although Sri Sankaracarya tried to bring about unity by creating a worship that focuses on material qualities, he ultimately established the philosophy of impersonalism - or impersonal Brahmavada - which failed to create spiritual unity.

"Anal hak," or self-worship:

In the Sufi sampradaya, anal hak, self-worship, is a sin. This too is a consideration created from mental speculation. Because the mind tends to change over time and after the accumulation of more mundane knowledge, the empiricists and intuitionists couldn't attain proper knowledge of service to the transcendental Absolute Truth. Rather, their knowledge is driven by the experience they have accumulated through their material senses (their eyes, and so on) and they are therefore subject to the spontaneous material conceptions born of the visible world. Therefore while trying to ascertain the worshipable object, they have been forced to accept Vivartavada by attributing what is actually experimental knowledge to the natural understandings coming from the

soul.

The absolute characteristics of the Absolute Truth and His existence as the doer:

The impersonalists consider the Absolute Truth to be beyond matter indirectly - that is, they see the Absolute Truth as the opposite of matter. But because the transcendental Absolute Truth is both supremely independent and the supreme controller, He is not "only spirit" (not matter) or free of material variegatedness only. Since the impersonalists' philosophy has been produced in an endeavor to deny the existence of matter, and is based only on the natural understanding of the material world, it is subject to change. And because the impersonalists are far from able to discern the actual characteristics of the Absolute Truth, which means they cannot come close to see the Absolute Truth, their ability to ascertain the Absolute Truth's characteristics is doubtable.

One can speculate that the Absolute Truth is impersonal, but that speculation will have no bearing on the actual characteristics of the Absolute Truth. There will be no change in the Absolute Truth's subjective existence simply because Sankaracarya considers the "only spirit" devoid of material variegatedness and yet opposite to material variegatedness. People who think this are Vivartavadis. If one considers a rope to be a snake, that rope doesn't become a snake. Rather, both rope and snake remain distinct objects. Therefore, in order to remove this *vivarta* illusion, which blocks one's vision of the Absolute Truth, one first of all needs to know how he is related to the Absolute Truth.

The spiritual pastimes of the transcendental Lord Visnu, and the philosophers who oppose them:

I have already said before that even if the transcendental Absolute Truth is denied, He remains full of spiritual opulence because He is always transcendental. Among the Western speculative philosophers, we see that although ignorant or skeptical, philosophers like Huxley, Spencer, and others doubt the existence of the Absolute Truth and consider Him difficult to know based on their own experience. But it is not true that He has no existence.

For example, we can say that the litterateur Robert Buchanan ridiculed the philosophy of Jesus Christ, calling it concocted, and cast doubt on its usefulness

and importance. But we cannot acquire knowledge about the Transcendental Object through our material senses. Although we can slightly imagine, through mathematics, the nature of the Object, which belongs to the fourth dimension and extends up to the unlimited dimension, we cannot properly perceive Him through our insignificant, mundane knowledge and experience. This is because the Transcendental Object, as well as any object that is beyond the jurisdiction of the senses, is beyond any empirical experience born of the three material qualities.

The characteristics of the Absolute Truth confirmed in the first verse of Srlmad-Bhagavatam:

That is why in its very first verse, *Srimad-Bhagavatam* glorifies the Absolute Truth as *dhamna svena sada nirasta-kuhakam satyam param dhimahi.* The phrase *svena dhamna* means "with all His paraphernalia," and the word *nirasta-kuhaka* means that the Absolute Truth helps His worshiper attain His association without creating a difference or discrimination in his understanding. The *param satyam* does not cheat or deceive anyone. That transcendental object is Lord Vishnu Himself. He is without doubt the Absolute Truth. If we consider Him situated in the mode of goodness like an empowered demigod, He may satisfy our mental whims and other desires, but we will not be able to realize His transcendental nature or spiritual position. He is Vaikuntha - *vigata kuntha yasmat sah* - He is not limited, not an object that can be measured in this world. He is the only shelter of all existence and the root cause of all material and spiritual objects both directly and indirectly. In other words, because He exists, everything else exists. He is the one who gives the demigods their power.

Other cognition than Lord Visnu is prohibited:

Lord Vishnu is the only and original controller of every object's subjective existence. Worshiping Him is recommended and to be followed, and because realization of anything other than Lord Vishnu will be lost, anything devoid of a relationship with Lord Vishnu is neglected by *sastra.* For example, the *Bhagavad-gita* (9.23) states:

ye 'py anya-devata-bhakta yajante sraddhayanvitah te 'pi mam eva kaunteya yajanty avidhi-purvakam

“Those who are devotees of other gods and who worship them with faith actually worship only Me, O son of KuntI, but they do so in a wrong way.”

Destruction of matter and spirit is the ultimate goal of realizations other than realizations of Lord Visnu:

Because of the attempt at external realization of the Absolute Truth, the worship of material objects born of material nature has come into existence. This covered worship of the material object and its mother, the material nature, is called *mayavada*. The liberation that is the ultimate goal of this *prakrtivada*, or *mayavada*, understanding is, according to its followers, a gradual curtailment of mundane vision ending in one’s merging into the nonmanifest material nature.

The idea that material nature is independent is against the opinion of Vedanta:

The *Brahma-sutra* 1.1.5 tells us *(iksater na sabdham)* that material nature is not able to create the material universe alone; she needs Lord Vishnu’s glance. In the opinion of the *Sankhya Smrti*, and according to *khanjandha nyaya (Sankhya-karika* 21), the material universe is created by the combination of the Lord and Mayadevi. Therefore the *prakrtivadis* do not accept the following Vedic statements: *yato va imam bhutani jayante yena jatani jivanti yat prayanty abhisam-visanti tad brahma tad vijijnasasva*. “Everything is created by Brahman, after creation everything is maintained by Brahman, and after annihilation everything is conserved in Brahman.” *(Taittiriya Upanisad* 3.1). In other words, they do not accept that the supreme Brahman, Lord Vishnu, is both the immediate and ingredient cause of the universe.

The main source of all philosophies in the material world:

In this way we can see that whatever “isms” have already appeared and whatever “isms” will appear in the future, all philosophies and religions are categorized according to one of three understandings: that there is no spirit, that there is only spirit, and that there is spiritual variegatedness. In the first category, the ultimate goal is to lose one’s individuality - examples of this philosophy are godless Buddhism and atheist Kapila’s Sankhya philosophy. In the second category, the ultimate goal is to attain a state where there is no spiritual variety, or a state where there is no distinction between the worshipable, the worship, and the

worshiper, or the seer, the act of seeing, and the seen. Everything is merged into one. In the third category, one recognizes the eternality of the worshipable, the worshiped, and the worshiper.

Even though the first two categories promote realization through the path of detachment, the followers are actually after material enjoyment. All philosophies that teach the path of enjoyment are based on these first two categories.

The path of eternal, real self-interest, and the path of temporary, selfish interest:

But one cannot attain one's real self-interest, knowledge of the transcendental Absolute Truth, simply by accepting external sense objects as enjoyable, or adopting the *pravrtti* path. Rather, going that route allows one only to accomplish one's temporary, external objectives. In *Srimad-Bhagavatam* (7.5.30-31), Sri Prahlada Maharaja tells the king of demons, Hiranyakasipu:

matir na krsne paratah svato va mitho 'bhipadyeta grha-vratanam adanta-gobhir visatam tamisram punah punas carvita-carvananam

na te viduh svartha-gatim hi visnum durasaya ye bahir-artha-maninah andha yathandhair upaniyamanas te 'pisa-tantryam uru-damni baddhah

"Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Krishna are never aroused, either by the instructions of others, by their own efforts, or by a combination of both. Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Visnu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."

Symptoms of devotees and the three classes of devotees:

But the devotees always engage their senses in Lord Hari's service. It is the devotees who can properly follow the purport of *hrsikena hrsikesa sevanam.*

The three categories of devotees follow.

About the *kanistha-adhikara* platform, this verse is quoted in *Bhakti-rasamrta-sindhu* (Eastern Division, Second Wave):

surarse vihita sastre harim uddisya ya kriya saiva bhaktir *iti prokta taya* bhaktih *para bhavet*

"All activities recommended in the scriptures are to be performed for the Supreme Lord Hari. This is called sadhana-bhakti or upaya-bhakti. By this process one can attain para bhakti, also known as sadhya bhakti."

About the *madhyama-adhikara* platform, the *Pancaratra* makes the following statement (quoted in *Bhakti-rasamrta-sindhu):*

laukiki vaidiki vapi ya kriya kriyate mune hari-sevanukulaiva sa karya bhaktim *icchata*

"One should perform only those activities - either worldly or prescribed by Vedic rules and regulations - which are favorable for the cultivation of Krishna consciousness."

About the *uttama-adhikara* platform, this statement from the *Naradiya Purana* is quoted in *Bhakti-rasamrta-sindhu (Eastern Division, Second* Wave):

iha yasya harer dasye karmana manasa gira nikhilasv apy avasthasu jivan-muktah sa ucyate

"Anyone who is simply engaged in the devotional service of the Lord by his activities, by his mind, and by his words, such person is always liberated in any condition of life."

Therefore from the phrase *sthane sthitah* mentioned in the *jnane prayasam udapasya* verse quoted earlier, we can understand that one must worship Lord Hari in all circumstances.

Transcendental devotional service is the process for attaining the ultimate

goal of life, not karma, jnana, and so on:

Therefore among the three paths, namely, karma, *jnana,* and bhakti, only by the path of bhakti can one achieve knowledge about the essential characteristics of the Absolute Truth and ecstatic love for Lord Krishna, who is one without a second. This is not possible by the other two paths.

SRILA UDDHARANA THAKURA

Place: Srimad Uddharana Phakura's birthplace, Saptagrama Time: Sunday, 1st February, 1925 (during Gauda-mandala parikramaj

The truth about Srila Uddharana Thakura:

Srila Nityananda Prabhu is the proprietor of all *tad-rupa-vaibhava* [nondifferent expansions]. When Sri Gaurasundara sent Sri Nityananda Prabhu to the kingdom of Gauda to spread the magnanimous religion of love of God, Srila Uddharana Thakura was the main pillar among Sri Nityananda's followers.

Although he was born in a lower, *vaisya* family, since he was a transcendental personality he cannot be identified as belonging to that family or caste. In other words, Thakura Mahasaya was not a goldsmith or trader of gold. If one considers that a transcendental Vaisnava belongs to be a seminal caste or simply trades in gold, one will have to live forever in hell.

Uddharana was a friend of Sri Baladeva in Vraja. He was not an ordinary cowherd but an eternal companion of Sri Baladeva and a seller of spiritual milk. Out of our great good fortune we have come to that place in this world where that friend of Vraja arrived. Remembering him stimulates our devotion.

The relationship between Lord Visnu and the Vaisnavas:

There is no difference between Lord Vishnu and the Vaisnavas. They are related to one another as eternal master and eternal servant, and one is the object of worship while the other is the shelter, or worshiper. Whatever we understand about devotees like Srivasa we will also have to understand about Sri Uddharana Thakura. We are often deceived into committing offenses when we try to measure the devotees of the Supreme Lord, who are His eternally perfected

associates and fully transcendental, against our material understanding or the knowledge we can gain through our senses. Thus we say that the Lord's devotees are, like us, forced to enjoy the fruits of their karma. We conditioned souls sometimes take birth in a family of gold-traders because of our karma, so we think Srila Uddharana Thakura is like a member of our family - as if we too are all small Uddharana Thakuras.

The fate of those who consider a Vaisnava as belonging to a particular caste:

If a person born in a gold-trader's family worships Hari with undivided attention by following in Srila Uddharana Thakura's footsteps, then he too becomes eligible to receive from the whole world the respect befitting a Vaisnava like Uddharana Thakura. But if one is born in a goldsmith's house and doesn't worship Lord Hari, then even if he were to be born in a higher, *brahmana* family, he would be an ordinary human being compelled to enjoy the fruits of his karma. In this case he would not be fit to receive the respect due a Vaisnava like Uddharana Thakura. If such a person mistakenly demands such respect, then, because he considers the Lord's transcendental devotees as belonging to a particular class, he will be addressed as "hellish" by the *sastras* and saintly persons. Those who are unalloyed servants of Sri Gaurasundara and who actually worship only Lord Hari are intimate companions of Sri Nityananda Prabhu and belong to the actual Gauranga family.

The scriptural evidence, from Sri Vyasadeva:

It is written in *Sri Padma Purana:*

arcye visnau sila-dhir gurusu nara-matir vaisnave jati-buddhir visnor va vaisnanavanam kali-mala-mathane pada-tirthe 'mbu-buddhih sri-visnor namni mantre sakala-kalusa-he sabda-samanya-buddhir visnau sarvesvarese tad-itara-sama-dhir yasya va naraki sah

sudram va bhagavad-bhaktam nisadam sva-pacam tatha viksate jati-samanyat sa yati narakam dhruvam

"One who considers the Deity in the temple to be made of wood or stone, who thinks of the spiritual master in the disciplic succession as an ordinary man, or the Vaisnava to be coming from some caste; or the water which

washes the feet of the pure devotee or the Supreme Personality of Godhead, to be ordinary water, although such water has the potency to destroy all evils of the age of Kali; or to consider the holy name of the Supreme Lord or mantras dedicated to Him which are able to destroy all sin to be ordinary sounds; or to consider the Supreme Lord of all, Lord Visnu, to be equal with other demigods, is considered to possess a hellish mentality. A person who thinks in this way is certainly a resident of hell."

"One who considers a devotee of the Supreme Personality of Godhead who was born in a family of sudras, nisadas or candalas to belong to that particular caste certainly goes to hell."

There is no greater offense than considering a Vaisnava equal to a non-Vaisnava. Those who consider Srila Uddharana Thakura as belonging to a goldsmith's family like themselves by thinking themselves born in the family of Srila Uddharana Thakura, and who consider the wor-shipable Salagrama-sila to be simply a stone, will certainly go to hell according to the *sastra's* prescription.

The consideration of the characteristics of guru-tattva:

There is no difference in *tattva* between the friends of the Supreme Lord and the four-armed Lord Narayana; there is only a distinction in pastimes and transcendental mellows. The spiritual master is nondifferent from Lord Nityananda. My spiritual master is directly Nityananda Prabhu. To my spiritual maser, his spiritual master is also nondifferent from Lord Nityananda. The spiritual master of my spiritual master's spiritual master also has a spiritual master who is nondifferent from Nityananda Prabhu to him. All you Vaisnavas are part of Sri Nityananda Prabhu's spiritual variegatedness and expansions of His transcendental mood. This does not mean that my spiritual master has ever said from his own mouth that "I am Nityananda." Rather, he is always a servant of Sri Gaurasundara. He considers himself a servant meant to fulfill Sri Gauracandra's mission. But if out of grave misfortune I ever hear that my spiritual master is not identical with Sri Nityananda, then I will certainly understand that my spiritual master has rejected me as a great offender. May I never see the face of that atheist, even in a dream, who says my spiritual master is someone other than Nityananda.

One cannot comprehend the transcendental Vaisnava Thakura empirically:

As a result of misdeeds committed in previous lifetimes, a human being takes birth in a lower family. But this does not mean that Srila Uddharana Prabhu appeared in a lower family because of previous sinful activities. Srila Uddharana Prabhu is not a mundane gold-trader, an ordinary human being, or a product of matter. If we try to measure Thakura Mahasaya, we will simply be deceived.

SRIPADA ISVARA PURI

Place: *Srila Isvara Puri's birthplace Kumarahatta* (*Halisahara)*

Time: Monday, 2nd February, 1925 (during Gauda-mandala parikrama)

The meeting of Sriman Mahaprabhu and Sri Isvara Puripada at Gaya, and the purpose of Mahaprabhu's visit to Gaya:

Today we have come to take *darsana* of Srtpada Isvara Puri's place. Sripada Isvara Puri is not the giver of *pancaratrika diksa* to Sri Gaura-sundara. In discussing Sri Gaurasundara's householder pastime we can see that Sri Gaurasundara pointed out a fault in Srtpada Isvara Puri's learning. Before He returned from Gaya, Sri Gaurasundara did not brilliantly enact the pastimes of preaching pure devotional service to us. Gayasura was, in some opinions, the personification of godless fruitive activities, and in other opinions the main preacher of Vedic fruitive activities.

Fruitive activities that follow the Vedic literature are called *karmavada*. Activities opposed to the Vedic literature have become known in this world as Buddhism. In order to bring the foolish frui-tive workers to a comparatively higher position from their lower position without creating confusion in their minds, Sri Gaurasundara went to Gaya. Moreover, in order to display both the uselessness of fruitive activities and the rarity of association with a devotee - and that such association is the ultimate goal of life - Sri Gaurasundara enacted the pastime of becoming a disciple just to protect the dignity of the path of disciplic succession. To do so He surrendered everything, including wealth, education, high birth, duty, pride, and so on. When a fortunate soul gives up all kinds of false ego, or pride, and feels material learning and gentility to be as weak and abominable as the leg of a chicken, only then does he become qualified to take shelter at the lotus feet of a spiritual master.

The relationship between Sri Isvara Puripada and Sri Gaurasun-dara:

To state that "Sriman Mahaprabhu became Sri Isvara Puri's disciple is a historical fact" is opposed to the truth. Sri Advaita Acarya's five-year-old son, Acyutananda, disclosed this fact to the people of the whole world by. *Sri Caitanya-caritamrta* (Adi 12.16) states:

caudda bhuvanera guru-caitanya-gosani tanra guru-anya, ei kona sastre nai

"Lord Caitanya Mahaprabhu is the spiritual master of the fourteen worlds, but You say that someone else is His spiritual master. This is not supported by any revealed scripture."

Sri Gaurasundara is nondifferent from the son of Nanda, and Sri Isvara Puripada is a servant of Krishna. Out of immense good fortune he was allowed to serve Sri Gaurasundara as His spiritual master. If one can become bigger by material calculation simply by being the Supreme Lord's spiritual master, then Nanda and Yasoda would have been bigger than Krishna, and the cowherd Parjanya would have been even bigger than Nanda.

After coming here today I have been hurt by seeing something opposed to the truth. Anyone who knows the Vaisnava conclusion and who has even a little Vaisnava quality - has not such a person come here in recent times? It is an offensive mentality toward the feet of Sri Caitanya that causes such opposing activities to be spread. Alas! We were not eligible to accept the instructions a five-year-old boy once gave us.

The truth about Sri Guru and Gauranga:

Sri Isvara Puripada is a servant of Sri Caitanya Candra. In his book *Manah-siksa*, Srila Dasa Gosvami Prabhu taught us:

saci-sunum nandisvara-pati-sutatve guru-varam mukunda-presthatve smara param ajasram nanu manah

"Always meditate on Sri Caitanya Mahaprabhu, the son of Sri SacT-mata, with the understanding that He is absolutely nondifferent from SrT Krishna, the son of Maharaja Nanda. Dear mind, also meditate on SrT Guru, who is a dearmost devotee of SrT Mukunda, Krishna."

Sacinandana Sri Gaurahari is directly the son of Sri Nanda, and the spiritual master is an extremely dear servant of the Supreme Lord. Therefore Sripada Puri Gosvami is one of the greatest servants of Sri Caitanya and a dearmost servant of Sri Caitanya in the form of His spiritual master.

Criticism of a local incident opposed to the truth:

Secondly, Sripada Isvara Puri did not remain in this world for long. Therefore, there cannot, be a deity of him showing him to be an old man. Sripada Puri Gosvami was an *ekadandi sannyasi* in the disciplic succession coming from Madhva. Sri Gaurasundara's enactment of the pastime of accepting initiation from Sri Isvara Puri took place after Puripada accepted *sannyasa.* Therefore, Sri Isvara Puri's deity form as a householder wearing *dhoti* and *cadar,* and the Deity of Sri Gaurasundara begging initiation from him, is certainly opposed even to historical considerations, what to speak of scriptural truth. Due to Vaisnava *aparadha,* when the spirit of Mayavada and fruitive activities become prominent, only then do conditioned souls engage in this type of detrimental activity. The installation of Tripurasundari on the same throne as Sri Syamasundara during the time of Sri Ramakrishna Batavyala at Kadadaha is also opposed to Vaisnavism. From the instructions and behavior of Sri Gaurasundara we can see that unless one becomes neutral, one cannot protect religious principles. Since *smarthavada, karmavada, nirvisesa jnanavada, cit-acit samanvayavada, prakrta sahajiyavada,* and so on are dependent and relied on unauthorized philosophies, the pure Vaisnava religion has at present been covered.

The ignorance of the so-called Vaisnava society:

In 1866 when Srila Bhaktivinoda Thakura tried to collect information about Sri Caitanyadeva in Dinajpura from people dressed as Vaisnavas, some of them told him Gaura and Nityananda were real brothers. Others did not hesitate to speak strange things about Them.

The distinction between krsna-lila and gaura-lila:

Sri Nandanandana enacted the pastime of being a young lover in Dvapara-yuga, and Sri Gaurasundara enacted the pastime of feeling separation from the Lord in this *yuga.* Sri Krishna did not enact the pastime of accepting a spiritual master,

and Sri Gaura did not kidnap another’s wife. But the pastime of Sri Krishna, who is the shelter of all, is not adulterous or abominable like the blood-and-flesh enactment of the same thing would be in this world. It is not the mundane *rasa* of a mundane hero and heroine, who are insignificant, mortal, and punishable by Yamaraja. Sri Krishna is the hero of the entire universe. He is the supreme object for all worshipers and the undisputed enjoyer.

The situation before and after society attained the association of the preacher-devotees of Gaura:

If Sri Gaurasundara’s teachings are preached in this world under the guidance of the pure Vaisnava *acaryas*, then the prestige of the Varanasi Mayavada school in India will be eclipsed. *Sri Caitanya-candramrta* (verse 19) states:

tavad brahma-katha vimukta-padavi tavan na tikti-bhavet tavac capi
visrnkhalatvam ayate no loka-veda-sthitih tavac chastra-vidam mithah kala-kalo
nana-bahir-vartmasu sri-caitanya-padambuja-priya-jano yavan na dig-gocarah

“A discussion of the impersonal Brahman is not very palatable to a devotee. The so-called regulations of the sastras also appear null and void to him. There are many people who argue over the sastras, but for a devotee, such discussions are but tumultuous roaring.”

If Sri Gaurasundara’s teachings are preached in Europe, and if the inhabitants of that place ever become fortunate enough to accept them,

they will certainly become astonished. If the topics of love of God and pure devotional service that were preached and personally followed by Sri Mahaprabhu are taught in each and every house in Bengal, then the so-called religious-minded people of Bengal will get respite from the iron shackles imposed on them by the *smarta* society.

The symptoms of abhidheya and prayojana:

After accepting the initiation mantra, Sri Gaurasundara said *(Caitanya-caritamrta* Adi 7.81):

kiba mantra dila, gosani, kiba tara bala japite japite mantra karila pagala

“My dear lord, what kind of mantra have you given Me? I have become mad simply by chanting this maha-mantra!”

hasaya, nacaya, more karaya krandana eta suni' guru hasi balila vacana

“‘Chanting the holy name in ecstasy causes Me to dance, laugh, and cry.’ When My spiritual master heard all this, he smiled and then began to speak.

krsna-nama-maha-mantrera ei ta' svabhava yei jape tara krsne upajaye bhava

“It is the nature of the Hare Krishna maha-mantra that anyone who chants it immediately develops his loving ecstasy for Krishna.”

krsna-visayaka prema—parama purusartha yara age trna-tulya cari purusartha

“Religiosity, economic development, sense gratification, and liberation are known as the four goals of life, but before love of Godhead, the fifth and highest goal, these appear as insignificant as straw in the street.”

pancama purusartha—premanandamrta-sindhu moksadi ananda yara nahe eka bindu

“For a devotee who has actually developed bhava, the pleasure derived from dharma, artha, kama, and moksa appears like a drop in the presence of the sea.”

SRILA JAGADISA PANDITA

Place: *Srila Jagadisa Pandita's birthplace, Yasada*

Time: *Tuesday 3rd February, 1925 (during the Gauda-mandala parikrama*)

The perfection of the name "Pandita Acarya," and Pandita's service to Gaura:

This place is famous as the place of Sri Jagadisa Pandita. Since he taught by personally following, he is known as Srila Pandita Acarya.

We have come here to learn something from Sri Jagadisa Acarya. Sri Jagadisa Pandita was a follower of Sri Gaurasundara and an *acarya* of pure devotional service. During Sriman Mahaprabhu's time, many personalities, like the sixty-four *mahantas,* eight *kavirajas,* six *cakravartls,* many followers of Nityananda, and many other devotees appeared in order to serve Caitanyacandra by fulfilling His desire. The *Bhagavad-glta* (3.21) states:

yad yad acarati sresthas tat tad evetaro janah sa yat pramanam kurute lokas tad anuvartate

"Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues."

Sri Jagadisa, who enacted the pastime of a householder, was beyond varnasrama:

It's true that Sri Jagadisa Acarya enacted the pastime of a householder, but this does not mean he was under the jurisdiction of any *varna* or *asrama.* He was neither a *karmi,* who desires religiosity, economic development, and sense gratification, nor a *jnam,* who desires liberation. Three to four hundred years prior to Srila Jagadisa Acarya, King Kulasekhara said:

maj-janmanah phalam idam madhu-kaitabhare mat-prarthamya-mad-anugraha esa eva tvad-bhrtya-bhrtya-paricaraka-bhrtya-bhrtya-bhrtyasya bhrtya iti mam smara loka-natha

“O enemy of Madhu and Kaitabha, O Lord of the universe, the perfection of my life and the most cherished mercy You could show me would be for You to consider me the servant of the servant of the servant of the servant of the servant of the servant of Your servant.”

(*Mukunda-mala Stotra,* Verse 25)

Sri Jagadisa Acarya similarly identified himself as a servant of a pure Vaisnava like that.

karmavalambakah kecit kecij jnanavalambakah vayantu haridasanam padatranavalambakah

“Some take shelter of karma, some of jnana, but we take shelter of the shoes of the devotees of Lord Hari.”

Godlessness and five-god worship:

In his eternal constitutional position, a living being is Sri Krishna’s eternal servant and the Vaisnavas’ eternal shoe-carrier. We have another eternal propensity: aversion to the Supreme Lord. We have had this aversion since time immemorial. The living entities are minute consciousness. The proper use of this consciousness is to be inclined toward the Supreme Lord or to desire objects favorable to one’s service to the Lord. Misuse of this consciousness means remaining averse to the Supreme

Lord and attached to activities not related to Him. This aversion makes us forget our constitutional position. At that time we become restless and engage in sinful activities.

A restless mind then decides to worship the goddess of the material world as its cherished object. Therefore in the material world we find the worship of Suryadeva, who supplies heat and light, attractive. Then we rush to worship Ganapati as the epitome of animal consciousness. After that, we become intoxicated by the worship of Siva as the epitome of human consciousness. Sometimes, because we desire liberation, we worship Lord Vishnu, but consider Him equal to the above-mentioned four demigods. Only the five-god worshipers possess such mundane considerations. These are not the transcendental conceptions of the servants of the Supreme Lord, who always consider

themselves the carriers of the Vaisnava Thakuras' shoes.

Pandita Acarya's pure conceptions:

Sri Jagadisa Pandita was not maddened by the insignificant conceptions of the mundane five-god worshipers. His conception was fully transcendental and embraced eternal service to the Supreme Lord, who is endowed with inconceivable potencies. He did not consider Lord Vishnu to be on the same level as Durga, Surya, Ganesa, or Siva. He knew *visnau sarvesvarese tad-itara-sama-dhir yasya va naraki sah.* He knew Sri Krishna, who is the son of the King of Vraja, is alone the Supreme Personality of Godhead.

Let us offer our respectful obeisance unto the deity of Sri Jagannathadeva, who is the opulent manifestation of that son of the King of Vraja. All of you should also offer your obeisance to Him.

THE PRESENT YUGA-DHARMA

Place: Belihal, Midnapura.

Time: Tuesday, 10th February, 1925 (during Gauda-mandala parikrama)

Pure devotional service is the only dharma for all people of all times and all places:

Nowadays, people are trying to become successful on the paths of karma, *jnana*, yoga, and so on, which are averse to the Supreme Lord. These endeavors are going on in the name of either religion or national service, and they are the favorites of materialistic people. But these activities are simply the activities of an atheistic society. They contain not even a tinge of serving attitude toward the Supreme Lord. Rather, those who practice a path founded only on knowledge derived from the senses want only to enjoy Krishna and His devotees.

The members of the atheistic society are themselves both cheaters and being cheated as they use their ability to speculate devoid of service to the transcendental personality to propagate theories like "unity of all religions." Even though the people of the world consider such mental concoctions factual, these ideas are still far from actual truth. The endeavors of those who manipulate

sensual knowledge can never be real religious principles, or *sanatana-dharma.* The unmotivated, uninterrupted, pure service to the transcendental Personality of Godhead is the

supreme religion for the living beings and is beneficial for all. In that service there is no cheating like karma, *jnana,* and so on.

The science of spiritual variegatedness is incomprehensible for those who know only matter:

Because they don't understand the sweetness of pure devotional service, or the soul's natural propensity, foolish people who possess only material knowledge think duplicity, karma, *jnana,* and other such processes, equal to devotional service. Sometimes they think devotional service an impotent process and fall into the clutches of mental concoction as they compare their limewater to the milk that is bhakti. Thus they think that devotional service cannot be effective unless they mix it with duplicitous processes like karma, *jnana,* and so on. They consider their cherished theories religion for all people, and the soul's natural propensity a sectarian, narrowminded religion. This mentality is nothing but the topmost misfortune of persons bewildered by Lord Vishnu's illusory energy. These people will never understand discussions about the kingdom of spiritual variegatedness, nor will they realize the glories of Lord Vishnu or the Vaisnavas.

Worship of the Vaisnavas is topmost:

It is said in the *Padma Purana:*

aradhananam sarvesam visnor aradhanam param tasmat parataram devi tadiyanam samarcanam

"Of all types of worship, worship of Lord Vishnu is best, and better than the worship of Lord Vishnu is the worship of His devotees, the Vaisnavas."

Worship of the Vaisnavas is greater than the worship of Lord Vishnu. Worship of the daughter of King Vrsabhanu, Nanda, Yasoda, Srldama, Sudama, Dhama, Vasudhama, Raktaka, Patraka, Citraka, the cows, Krishna's stick, flute, and horn are greater than the worship of Krishna.

Sri Baladeva Vidyabhusana introduced:

Among the seven famous temples in Sridhama Vrndavana, Sri Syamasundara comes after Sri Govinda, Sri Gopinatha, and Sri Madana-mohana. At the last stage of his manifest pastimes, Gaudiya Vedantacarya Srila Baladeva Vidyabhusana Prabhu served Sri Syamasundara in Sridhama Vrndavana. Sripada Baladeva Vidyabhusana was the fourth descendant of the *gosvami* family of Sri Gopivallabha Pura. In other words Sri Rasikananda Prabhu's son and disciple was Sri Radhananda Deva. Sri Radhananda's son and disciple was Sri Nayanananda Deva. From Sri Nayanananda Deva a Vaisnava *brahmana* from Kanyakubja named Sri Radha Damodara Dasa took initiation. This Sri Radha Damodara Dasa was Sripada Baladeva Vidyabhusana Prabhu's *pancaratrika* initiating spiritual master.

Vidyabhusana Prabhu wrote an *Upanisad* commentary. Forty-one years ago, with a desire to publish Sripada Baladeva's *Upanisad* commentaries, I wrote Srila Visvambarananda Deva Gosvami to kindly collect those commentaries for me. At that time he wrote to Sri Syamasundara temple and was informed that the *Upanisad* commentaries had been immersed in the Yamuna because they were too old. So other than his commentary on the *Isopanisad,* no other of the Vedantacarya's commentaries can be found. Srimad Bhaktivinoda Thakura published the *Isopanisad* after personally writing a commentary to accompany the commentary of Sri Baladeva.

Just as Srila Visvanatha Cakravarti Thakura protected the prestige of Gaudiya Vaisnava dharma by appearing as a Gaudiyacarya - the fourth successor of Srila Narottama Thakura Mahasaya, so Sripada Baladeva Vidyabhusana Prabhu protected the Gaudiya *sampradaya* as the first Gaudiya Vedantacarya by appearing as the fifth descendant of Sri Syamananda Prabhu.

Distinctions between the preaching of the three acaryas:

Srila Srinivasacarya, Srila Syamananda, and Srila Narottama Thakura - these three *acaryas* spread the highest topics of devotional service to Hari to the less educated people through music and songs. According to the name of their place of residence a melody has come into being and became famous by each name. For example, from the name Reneti, which is where the spiritual master of Sri Syamananda's

sampradaya, Sri Hrdaya Caitanya, lived comes the *ranihati sura*. The melody of Sri Srinivasacarya's *sampradaya* is called *manohara sahi*, and the melody of Srila Thakura Mahasaya's *sampradaya* is famous as *gadera hati*.

A truth about Rasikananda:

According to some opinions, Sri Rasikananda Prabhu was an incarnation of Aniruddha - that is, he was Vishnu-tattva. Sri Syamananda and Sri Rasikananda are described in the *Bhaktamala*, a book written in Hindi by Nabhaji.

ADDRESS ON VYASA-PUJA DAY

Place: Sri Gaudiya Matha, Ultadanga, Kolkata Time: Thursday, 12th February, 1925

(this is Srila Prabhupada's speech in response to the speech a disciple gave on Prabhupada's fifty-first appearance day)

The exalted acarya's teaching of trnad api sunicena:

I have very little connection with whatever my spiritual masters have said about me today, but one thing is very true: they are mercifully trying to deliver me from any propensity I may have to do anything not related to Krishna, and for that I am indebted. I am hopeful that I will be able to constantly chant the holy name of Gaurasundara. My long-cherished hope and desire is that I may remain engaged in the service of Lord Krishna and His devotees twenty-four hours a day in the association of a pure devotee. May the last days of my life be spent in their service.

Realizing that such a long-cherished hope is today being fulfilled, there is no end to my happiness. Therefore I offer millions of obeisances at the feet of Sri Gaurasundara and His devotees. My humble request to my spiritual masters is that they forgive me because of their own good qualities. They are purifying my wicked heart by constantly allowing me to hear topics of Hari and by revealing their ideal character before my eyes. My life can become glorious if I obtain even a particle of the unlimited attachment they have for the lotus feet of Sri Gaura Krishna. I have fallen into danger, and they are always protecting me.

The association of the Lord's devotees is always desirable in all circumstances:

I have an indirect connection with the nectarean words of Sri Gaura-sundara. My spiritual masters fulfill my desires by spreading those nectarean words to many people in the world. I have nothing worth coveting, desiring, or cherishing other than to surrender myself at Sri Gaurasundara's lotus feet. I am very, very weak, but Sri Gaurasundara is so compassionate that he has given me the opportunity to constantly hear *hari-katha.* May I leave this world remembering all of my spiritual masters, who have provided me the opportunity to constantly hear *hari-katha.* When I discuss their pure characteristics I feel it's my duty to return to this world of three material miseries birth after birth, because so many exalted devotees are also living in this world. I never thought I would meet with so many devotees of ideal character at once. When I was searching for a spiritual master, I thought there would be very few devotees of Gaura who had the exemplary character displayed during Sri Gaurasundara's time. But I was astonished to see I was wrong. Today I conclude my speech by offering millions of obeisances at the feet of Gaura's devotees.

vancha-kalpa-tarubhyas ca krpa-sindhubhya eva ca patitanam pavanebhyo vaisnavebhyo namo namah

REGARDING SRI RUPA AND SRI SANATANA

Place: *A dharmasala under construction near the River Mahananda, in Malda)*

Time: Saturday, 14th February, 1925 (during Sri Gauda-mandala pari-krama)

The need for unalloyed devotion at the feet of Sri Rupa and Sanatana:

The living beings attain the ultimate goal of life by remembering and rekindling remembrance of Sri Rupa and Sanatana's pastimes. This place is as good as our spiritual master. The Vedas *(Svetasvatara Upanisad* 6.23) state :

yasya deve para bhaktir yatha deve tatha gurau tasyaite kathita hy arthah prakasante mahatmanah

"Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically

revealed.”

Sri Rupa and Sri Sanatana Prabhus are not products of matter like ordinary living beings born from semen and blood. We will not be able to understand empirically the transcendental learning and characteristics they displayed while in this world. If we try to see them according to material considerations of high and low, we will be duped out of seeing their actual characteristics. We will not see those things the world considers a great act, such as those performed by Lord Hardinge, for whom a bridge was named, in Sri Rupa and Sri Sanatana. Those whose hearts are captivated by such mundane acts or moods will not be able to behold the beauty of Sri Rupa and Sri Sanatana’s toenails. Rupa and Sanatana Prabhus were preachers in Sri Caitanya’s mission. If we show a little less devotion at the feet of Sri Rupa, Sanatana, or Jiva than we display at Sriman Mahaprabhu’s feet, it means we are not qualified for pure devotional service. There is no difference between Sri Caitanya Mahaprabhu and Sri Rupa and Sanatana Prabhus. If, instead of accepting Sri Rupa Prabhu as our spiritual master we accept anyone else, we will never see the lotus feet of Sri Sanatana or Sri Rupa.

The land Sri Rupa walked is rare and worshipable even for Brahma:

Only in Sri Rupa do we find what kind of devotional service we should offer Sri Caitanya - that is, he teaches us what it means to perform pure devotional service, which is natural to the soul. Among the Six Gosvamis, Sri Rupa, Sri Sanatana, and Sri Jiva served as Sri Caitanya’s commanders-in-chief, and in the list of the Six Gosvamis, Sri Rupa’s name comes first. With great hope and confidence we have come here to receive an opportunity to roll in the dust of the feet of Sri Rupa and Sanatana. Our hearts are inundated with bliss when we see your enthusiasm to do so. The place where Sri Rupa walked is rare, even for personalities like Brahma. We are ordinary living beings, yet we maintain an almost impossible desire to decorate our heads with those transcendental particles of dust. We can never repay in our unlimited millions of lifetimes even one-hundredth of a portion of the amount of debt we have incurred at Sri Rupa’s lotus feet. Sri Rupa Gosvami Prabhu’s *Bhakti-rasamrta-sindhu* is the sole compass for pure devotional service.

The result of preaching Sri Caitanya’s teachings:

In the 113th *sloka* of *Sri Caitanya-candramrta*, Sri Prabodhananda Tridandipada writes:

striputradi katham jahur visayinah sastra pravadam budha yogindra vijahur marunniyamajam klesam tapas tapasah jnanabhyasa vihin jahusca yatayas caitanya candre param aviskurvati bhakti yoga padavim naivannya asid rasah

"Now that the moon of Lord Caitanyacandra has revealed the path of pure devotional service, the materialists have given up talking about their wives, children, and material affairs, the scholars have given up debating the scriptures, the yogis have given up the trouble to control the breath, the ascetics have given up their austerity, and the impersonalists have given up impersonalism. Now there is only the sweetness of pure devotional service. Now nothing else is sweet."

When Sri Caitanyadeva appeared in this world, the materialistic people lent their ears to and gave up talking about their wives and children; the materialistic king Prataparudra took shelter of Sri Caitanya's lotus feet; and Prakasananda, who was the spiritual master of sixty thousand Kasi sannyasis left his scriptural debates and the cultivation of impersonal knowledge as if they were insignificant.

Srila Narrotama Thakura's mood as a servant of Sri Rupa:

After the disappearances of Sri Gaura, Nityananda, Advaita, Gadadhara, Srivasa, and others, Srinivasacarya, Srila Narottama Thakura, and Sri Syamananda preached pure devotional service and benefited innumerable living beings in this world. Srila Narottama Thakura Mahasaya's *Prema Bhakti Candrika* and *Prarthana* are not propagated less than the Bible of Jesus Christ. Every year, 500,000 to 1,000,000 of *Prarthanas* and *Prema Bhakti Candrikas* are distributed among the people. Because Sri Narottama was a staunch follower of Sri Rupa, he received such empowerment. Therefore he has sung:

rupa raghunatha pade haibe akuti kabe hama bhujaba sei yugala-piriti

"When shall I be very much eager to study the books left by the six Gosvamis? One has to learn of the conjugal loving affairs of Radha-Krishna through the teachings of these six Gosvamis."

Sri -rupa-manjarT-pada, sei mora sampada, sei mor bhajana-pujana sei mora prana-dhana, sei mora abharana, sei mor jivanera jivana sei mora rasa-nidhi, sei mora vancha-siddhi, sei mor vedera dharama sei brata, sei tapa, sei mora mantra-japa, *sei mor dharama-karama*

"The lotus feet of Sri Rupa Manjari are my real wealth. They are the object of my bhajana and puja, the treasure of my heart, and they are my ornaments and the very life of my life. They are the reservoirs of all rasa for me and the fulfillment of all my desires. They are the conclusion of the religion of the Vedas for me and are the goal of all my vows, austerities, and the chanting of my mantra. They are the purpose of all my religious activities."

Without surrendering to Sri Rupa, one cannot attain service to Their Lordships:

As long as we have the mentality of mud, water, clay, etc., we will not be able to understand the transcendental mellows of amorous love in the transcendental pastimes of the Divine Couple, Sri Radha and Krishna. Until we realize Krishna with love and devotion devoid of even a tinge of awe and reverence, the door to Sri Vrndavana remains closed. But once we enter Vrndavana, we will have no other engagement than to follow the orders of Sri Rupa and Raghunatha. As a dead body has no value, so the living being has no value if he doesn't subordinate himself to Sri Rupa. If anyone wants to realize the magnanimity and sweetness of Sri Gaura-Krishna, he must follow in the footsteps of the followers of Sri Rupa. We can never become qualified to serve the Divine Couple without surrendering ourselves to Sri Rupa. Sri Govinda's service in Vrndavana belongs to Sri Rupa alone.

divyad-vrndaranya-kalpa-drumadhah-srimad-ratnagara-simhasana-sthau snmad-radha-snla-govinda-devau presthalibhih sevyamanau smarami

"In a temple of jewels in Vrndavana, underneath a desire tree, Sri Sri Radha-Govinda, served by Their most confidential associates, sit on an effulgent throne. I offer my humble obeisances unto Them."

Attaining the service of the sambandha-vigraha by Sri Sanatana's mercy and the abhidheya-vigraha by surrendering to Sri Rupa:

The Gaudiyas' three worshipable deities are Madana-mohana, Govinda, and Gopinatha, and these three names are mentioned in the eighteen-syllable mantra. Lord Krishna Himself is Madana-mohana, Govinda is Govinda, and Gopljanavallabha is Gopinatha. Realization of Madana-mohana Krishna is *sambandha*, service to Govinda is *abhidheya*, and attraction to Gopljanavallabha is *prayojana.* After Sri Sanatana Prabhu helps the living being establish a relationship with Madana-mohana, then, under Sri Rupa Prabhu's supervision, the living being becomes qualified to serve Govinda.

Govindakhyam hari-tanum itah kesi-tirthopakanthe ma preksisthas tava yadi sakhe bandhu-sange 'sti rangah: "My dear friend, if you are indeed attached to your worldly friends, do not look at the smiling face of Lord Govinda as He stands on the bank of the Yamuna at Keslghata."

The glories of Sri Rupa's birthplace:

If you desire to attain shelter at the lotus feet of Sri Rupa, then, in a transcendental mood, roll on the ground marked by Sri Rupa's footprints. Then you will attain the perfection of your life.

The glories of Sri Sanatana Prabhu:

In his book *Sri Caitanya-candrodaya Nataka* (9.45), Kavikarnapura describes Sri Sanatana Prabhu:

gaudendrasya sabha-vibhusana-manis tyaktva ya rddham sriyam rupasyagraja esa eva tarunim vairagya-laksmim dadhe antar-bhakti-rasena purna-hrdayo bahye 'vadhutakrtih saivalaih pihitam maha-sara iva priti-pradas tad-vidam

"Srila Sanatana Gosvami, the elder brother of Srila Rupa Gosvami, was a most important minister in the government of Hussain Shah, the ruler of Bengal, and he was considered a most brilliant gem in that assembly. He possessed all the opulences of a royal position, but he gave up everything just to accept the youthful goddess of renunciation. Although he externally appeared to be a mendicant who had renounced everything, he was filled with the pleasure of devotional service in his heart. Thus he can be compared to a deep lake covered with moss. He was the object of pleasure for all the devotees who knew the science of devotional service."

The magnanimity of Sri Gaurasundara:

Sri Rupa Prabhu offered his respectful obeisances to Sri Caitanya-candra, the personification of magnanimous pastimes:

namo maha-vadanyaya krsna-prema-pradaya te krsnaya krsna-caitanya-namne gaura-tvise namah

"O most munificent incarnation! You are Krishna Himself appearing as Sri Krishna Caitanya Mahaprabhu. You have assumed the golden color of Sri matT RadharauT, and You are widely distributing pure love of Krishna. We offer our respectful obeisances unto You."

The science and glories of krsua-kirtana:

In this case, the words *krsna-prema* mean "Krishna's satisfaction" -that which Lord Krishna wants from His servant. After taking *darsana* of Lord Gadadhara's lotus feet at Gaya-dhama, which covers the demoniac fruitive activities and the mental speculation of Buddhism, Sri Gaurasundara returned to Navadvipa and did not speak about anything but *krsna-prema* with anyone. He appealed to all living beings and said only this:

yare dekha, tare kaha krsna-upadesa amara ajnaya guru hana tara ' ei desa

He ordered everyone to become a preacher. Those who are selfish cannot speak like this. No one other than the most magnanimous personality desires to elevate the living beings to the highest platform. People in this world are all selfish; they want to exploit and subdue others and keep them under their control. Among them, some people, on the pretext of being magnanimous, try to fulfill their self-interest and accumulate name and fame by tempting the low-class people with a shadow of a comparatively higher position. Lord Gaurasundara's magnanimity is millions of times more than the impartiality mentioned in texts like *Bhagavad-gita* (5.18). He made a crow a Garuda and awarded the highest, eternal, beautiful treasury of Goloka to all materialistic fallen souls. He has given all living beings the right to chant Krishna's holy name.

The symptoms of one who chants Krishna's name:

When we take a seat as a chanter of the holy name, we may become proud. That's why He taught us how to chant. Unless one feels lower than a blade of grass, one cannot chant *hari-katha.* Thinking about the symptoms of a spiritual master, He said:

trnad api sunicena taror api sahisnuna amanina manadena kirtamyah sada harih

Only one who constantly chants the holy name of Lord Hari is a spiritual master. The spiritual master has no other business - not even for a moment - than chanting *hari-katha.* Hari's *kirtana* and Maya's *kirtana* cannot stand together. Those who perform Maya's *kirtana* or perform *kirtana* for their own sense gratification sometimes make a show of *krsna-kirtana,* but their false, demonstrative *krsna-kirtana* is nothing but sense gratification - *maya-kirtana.* One who hankers after money, women, and fame is not *trnad api sunica.* One who considers the whole world meant for his enjoyment and who does not know the art of engaging each and every object in this world in Krishna's service, is not tolerant. He is impatient. One who cannot accept every living being in this world as a Vaisnava; who doesn't learn to see every object as guru; and who hesitates to give every living being the right to hear *krsna-kTrtana* - that is, who is reluctant to award others the eligibility to become *acarya* - is not *amani* or *manada*. Only those who glorify Hari all the time without interruption are spiritual masters.

The teachings of the acaryas:

Sri Gaurasundara, Sri Thakura Haridasa, Sri Sanatana Prabhu, Sri Rupa Prabhu, Sri Jiva Prabhu, and other *acaryas* set the ideal example of spiritual masters. The topmost welfare activity is to loudly chant Hari's holy name. Selfish people adopt processes like chanting mantras, meditating, and practicing mystic yoga, but by such materialistic endeavors they do not attain the ultimate goal of life. Simply by chanting *hari-katha* constantly, without stopping, do the living beings achieve all auspiciousness?

The difference between Hari's kirtana and Maya's kirtana:

We often think of Maya's *kirtana* as Hari's kirtana. That *kirtana* in which there is no plan to please Krishna's senses but which is aimed at one's own sense

gratification is called Maya's *kirtana*. Lord Hari is not glorified by such *kirtana;* only the lexigraphical syllables are uttered. For example, as soon as we talk about a horse we think of a horse's form. In the same way, if we chant Hari's name while averse to the Lord, we will think of God in a material form. This is nothing but idolatry. Only when we perform *hari-kirtana* to satisfy Krishna's senses and under the guidance of a devotee, considering the holy name nondifferent from Krishna, do we perform pure Vaikuntha *kirtana.* The holy name of Hari cannot be realized with the material senses. This much right the Supreme Lord has reserved: since He is not understood by the material senses like any other enjoyable object, the living beings cannot enjoy or measure Him with their ears, mind, or other faculties. This is confirmed in Vedic mantras like *apanipadah* ["He has no hands, no legs ..."].

The difference between material sense gratification and Krishna's sense gratification:

Sense gratification and love of God are diametrically opposed. Objects accepted by the material senses are meant for the conditioned soul's enjoyment. Persons like the demon Ravana may try to kidnap the Supreme Lord's energy, but Sitadevi is always meant for Ramacandra's pleasure and never for Ravana's. When we understand the purport to *sar-vam vasudevamayam jagat* and *isavasyam idam sarvam* we don't dare measure the Supreme Lord. Out of foolishness we often think, "Why has the Supreme Lord put me into distress?" But the original spiritual master has taught us differently:

tat te 'nukampam su-samiksamano bhunjana evatma-krtam vipakam hrd-vag-vapurbhir vidadhan namas te jiveta yo mukti-pade sa daya-bhak

"My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim." *(Srimad-Bhagavatam* 10.14.8)

If there were no distress, we would not remember the Supreme Lord. Material miseries and distress are examples of His compassion.

Why the three Prabhus displayed their pastime of giving up material life:

Just as parents tempt children with dolls, so the illusory energy, *maya*, tempts us away from serving the Lord's lotus feet by giving us wealth, followers, education, fame, and material happiness. It cannot be the ultimate goal of human life to become a prosperous, materially advanced *karmi* while covered by the luster of this world. Just to teach this fact to foolish people like us, the three Prabhus - Sri Rupa, Sri Sanatana, and Sri Jiva enacted the pastime of giving up material life. Actually, it is not that previously they were attached to material enjoyment or were devoid of transcendental knowledge like *sadhana-siddha* devotees and then later became free from material enjoyment. They are *nitya-siddhas*, or eternally perfect associates in Vraja. They are never devoid of transcendental knowledge about Krishna. They are all very dear to Krishna.

Today we have come here to smear our bodies with the dust from the place where those three Prabhus performed their pastimes. May the residents of that transcendental abode shower us with mercy.

vancha-kalpa-tarubhyas ca krpa-sindhubhya eva ca patitanam pavanebhyo vaisnavebhyo namo namah

PANCARATRIKI DIKSA AND THE CONCEPTION OF VARNA

Place: The above-mentioned dharmasala in Malda Time Thursday, 19th February, 1925

[The following lecture was given by Srila Prabhupada in response to the four questions put forth by Sri Yukta Krsnasasi Gosvami, M.A.B.L. Mahasaya of Malda. The questions are:

1. Do you accept that there are distinctions based on caste?

2. What do you do when someone from a *brahmana* family approaches you for initiation?

3. What do you do if someone from lower than a *brahmana* family approaches you for initiation?

4. Do all disciples enjoy the same position after initiation?

5. What criteria do you use to check a disciple's qualifications before initiation?]

The need for daiva-varnasrama approved by sastra:

Varnasrama is useful for those who still have *anarthas*. But “unlawful” *varnasrama* is unacceptable. At present, we have an absence of “lawful” *varnasrama*. If a *brahmana*’s son is accepted as a *brahmana* and undergoes a sacred thread ceremony, and if he then engages in worldly activities rather than fixing his mind on worshiping the Supreme Lord, then what need was there for him to have had a sacred thread ceremony? As a daughter is addressed as “wife” even before her marriage, so at age eight a *brahmana* boy is considered a *brahmana* even before he is mature. That is also a proposed brahmanism, not the real thing. This is why the *sastras* describe brahminical qualifications again and again. If someone doesn’t want to practice brahminical qualifications, no one can forcibly make him a *brahmana*.

Simplicity and truthfulness - defined as the desire to worship Lord Hari - are the only qualification a disciple needs to receive initiation:

An *acarya* should fix a boy’s *varna* by seeing his propensity, or qualification. Simplicity and truthfulness are the only identifiers of a *brahmana*. Only simple-hearted and sincere persons can take shelter of devotional service without duplicity. Haridrumata Gautama ascertained Satyakama Javala’s *varna* by seeing his simple, honest nature. Therefore brahminism based on qualities is the Vedic way. It is never proper for a real *acarya* to transgress the Vedic path by neglecting these qualities and simply following the ordinary path practiced by women. By seeing simplicity and truthfulness before initiation - by seeing a disciple’s strong desire to worship Lord Hari - a guru can understand if a person born in any family is eligible for spiritual brahminism.

In Kali-yuga, the pancaratrika-diksa system is approved by sastra:

Srila Gopala Bhatta Gosvami Prabhu quotes the following verses from *Sri Visnuyamala* in the fifth *vilasa* of *Sri Hari-bhakti-vilasa:*

krte sruti yukta margah syat tretayam smrtibhavitah dvapare tu puranoktah kalava agama sambhavah

“In Satya-yuga rules and regulations were based on the Vedas; in Treta-yuga they were based on the smrti literature; in Dvapara-yuga they were based on the Puranas; **and in Kali-yuga they are based on the agamas.”**

asuddhah sudra-kalpa hi brahmanah kali-sambhavah tesam agama-margena suddhir na srota-vartmana

“The brahmanas born in the age of Kali are merely sudras. Their so-called Vedic path of karma is polluted and cannot purify them. They can only be purified by following the path of the agamas, or pancaratrika-viddhi.”

The spiritual *agamas,* or *tantras,* are known as *Pancaratra.* Therefore the mention of the tantric procedure in Kali-yuga should be understood to refer to the *pancaratrikT* system of initiation. Sri Narayana Himself spoke the *Pancaratra.* Exalted personalities like Sri Narada and Prahlada also speak the *Pancaratra.* Apart from worship of Lord Hari, no discussions of temporary material enjoyment are found in the spiritual *tantras.* In *Mahabharata, Santi-parva, Moksa dharma,* Chapter 348, verse 68, it is stated:

pancaratrasya krtsnasya vakta tu bhagavan svayam yathagamam yatha nyayam nistha narayanah prabhuh

“The pancaratra system is given by Lord Narayana Himself. The purport of this system, as well as the other Vedic literature, is to fix one’s mind at the feet of Lord Narayana.”

evam ekam sankhya yogam vedaranyakam eva ca parasparangani etani pancaratrantu kathyate

“The Sankhya-yoga system, the mystic yoga system, the teachings of the Upanisads, and the pancaratra system, are said to be one because their aim is one. Each of these is a limb of another.”

Only a Vaisnava acarya is able to award the Vedic sacred thread:

According to the opinion of the spiritual *pancaratra,* an initiated Vaisnava is actually a Vedic *brahmana.* Since nonspiritual *tantras* are opposed to the Vedas, no one can attain the position of Vedic brahminism if he is initiated into the mantra of a demigod and not Lord Vishnu. The *Pasupatadhikarana* in the *Brahma-sutra* gives proof of that. Only a Vaisnava *acarya* is able to award the Vedic sacred thread to an initiated *brahmana* by giving him initiation into a Vishnu mantra.

The categories of initiation:

There are two categories of *diksa*, *vaidiki* and *vedanuga*. *Vedanuga diksa* is further divided into two classes, *pauraniki* and *pancaratriki*. *Diksa* given to a qualified twice-born person who has undergone the purificatory rituals is called *vaidiki diksa*. *Diksa* given to an unqualified person while considering it his right is called *pauraniki diksa*. *Diksa* given to an unqualified person with the intention to make him qualified in the future is called *pancaratriki diksa.* That is why *Sri Hari-bhakti-vilasa* says it's not possible to give *vaidiki diksa* in Kali-yuga. *Hari-bhakti-vilasa* mentions, in its description of the limbs of *diksa,* the need in *pauraniki diksa* to undergo the ten purificatory rituals. It did not elaborately describe the processes mentioned in other books, such as the *Kramadipika*, *Sarada-tilakam,* and *Ramarcana-candrika.* It supports the injunctions in favor of *diksa* given in *agamas* like the *Tattva-sagara*, and recommends:

yatha kancanatam yati kamsyam rasa-vidhanatah tatha diksa-vidhanena dvijatvam jayate nrnam

"As bell metal, when mixed with mercury, is transformed to gold, a person, even though not golden pure, can be transformed into a brahmana, or dvija, simply by the initiation process."

The Vedic sacred thread ceremony is included in the *diksa* ceremony. At *diksa*, the unqualified human beings automatically become twice-born. When *diksa* is completed, no other rituals, such as the sacred thread ceremony, remain to be done. Everything is already done.

The "sudra diksa system" of the smartas, who worship the five gods, is actually namaparadha:

The *sudra diksa* system followed by five-god-worshiping *smartas* who are in favor only of seminal considerations cannot be called *diksa*. Rather, it is *namaparadha,* or *diksa-vadha.* According to the Vaisnava *smartas*, or the spiritualists, the cheating made possible by the cleverness of this *diksa* system is a concoction of the modern *smartas*.

The process of pancaratrika diksa:

Sri Narada Pancaratra, Bharadvaja-samhita (2.34) states:

svayam brahmani niksiptan jatan eva hi mantratah vinitan-artha putradin samskrtya prati-bodhayet

“An acarya should purify his sons and disciples by engaging them in the service of the Absolute Truth after initiating them with proper mantras so that they will be purified and knowledgable.”

When an *acarya* or spiritual master personally awards *pancaratrika* mantra, then by the influence of that mantra, a son or disciple becomes twice-born. At that time the *acarya* should purify the humble son or disciple with ten kinds of *samskaras* and teach him the actual meaning of the mantra by making him a *brahmacari.* This is the system of *pancaratrika diksa.*

As a result of receiving diksa, everyone attains the platform of a pure twice-born:

Sri Mahabharata (Anusasana-parva, chapter 143, verse 146) states: *sudro 'py agama sampanno dvijo bhavati samskrtah*

“Persons born in lower, degraded castes can become qualified, well-versed brahmanas.”

From this statement it is understood that the ten *samskaras* are already included in the *pancaratriki diksa* system. After receiving *diksa*, a person has no lack of brahminical qualities.

An initiated Vaisnava is not a non-brahmana:

Once, the friend of an envious person received a good education and was then given a high-ranking job in the royal service. When the envious person heard about it he said, “That enemy can never get such a high-ranking job.” But when he heard that the king had awarded his enemy a judge’s seat, he exclaimed, “If they have made him a judge, he must not be getting paid.” Similarly, some say, “Even if he becomes a *brahmana* through *diksa,* he shouldn’t be awarded a sacred thread,” which is an external sign that he is a *brahmana.* People speak such words because they are envious.

Other people say that the acceptance of a *brahmana* thread by an initiated person is an obstacle to becoming lower than a blade of grass. In other words, only then will envious people get the chance to address the Vaisnavas with words like "sinful," "*sudra*," and so on. What to speak of this, despite being so-called *brahmanas* themselves, they become so unfortunate that they call the *paramahamsa* Vaisnavas, who are the spiritual masters of all the *varnas* and *asramas*, *sudras.* The atheists clear their path to hell by thinking Vaisnavas belong to a particular caste. Some say Srila Raghunatha dasa Gosvami Prabhu was unqualified to worship *salagrama-sila* or Thakura Haridasa was not fit to sit among *brahmanas.* The servants of the Vaisnavas always protect such living beings from their stubborn, hellish mentalities. They say an initiated Vaisnava is never a *non-brahmana.*

ATMA-DHARMA, OR THE PROPENSITY OF THE SOUL, AND MENTAL SPECULATION:

Place: *birthplace of Srila Sundarananda Thakura, Mahespura.*

Time: *Friday, 20th February, 1925. (During Gauda-mandala parikra-ma)*

The identity of prema-dharma, or atma-dharma:

There is a difference between the propensity to love and the propensity for sense gratification. Those who think there is sense gratification in *prema-dharma* should understand they are harboring a desire for sense gratification in their hearts. *Atma-dharma* alone is *prema-dharma*, or the propensity to love; mental speculation comes from the propensity for sense gratification. The eternal, pure, unmotivated love of the worshiper for the object of his worship, and the object of worship's pure love for the worshiper is called *prema-dharma*.

There is an eternal harmony in *prema-dharma*. The moment we fall from our propensity to love the Supreme Lord, who is one without a second, we begin to enjoy each other. Krishna alone is the object of service, and all His devotees are meant to serve Him.

All human beings, who are like co-wives, are servants of Krishna alone. When we understand this, we don't feel any difficulty and we realize our eternal constitutional form - that is, we realize ourselves as Vaisnavas. Then the natural affection between one Vaisnava and another develops.

Mental speculation, or the propensity for sense gratification:

In this world of enjoyment there is no question of real love. Rather, everywhere there is opposition and struggle. Here, one person's happiness causes another's distress. One's profit makes another a loser. For example, when someone eats the flesh of goat, hen, or fish, the eater may get some temporary happiness, but the goat, hen, or fish does not feel happy. One human being earns money by competing with and envying another, but this does not give happiness to that other person. Gaura-sundara's devotees never cause others anxiety. But materialists consider minute objects to be the things they should enjoy by

opposing the undivided Absolute Truth. We often cheat ourselves and others by saying things we consider pleasing to the mind like, “Bless me to gain wealth,” and so on.

Two types of merciful incarnations:

Lord Krishna is ever attracting all living beings. He manifests before us in this world in two ways: in the deity form and in the form of His holy names.

The difference between a duplicitous non-Vaisnava and a sincere Vaisnava:

Cheaters worship the deity with sixteen ingredients to get good children and grandchildren. They are cheaters because their intention is to get something from the deity in exchange for their service. This cannot be called *seva*, or service. *Seva* is that which pleases the deity. That which pleases one’s own senses is called *bhoga*.

The *Mukunda-mala-stotra* (5) describes a Vaisnava’s mentality:

nastha dharme na vasu-nicaye naiva kamopabhoge yad bhavyam tad bhavatu bhagavan purva-karmanurupam etat prarthyam mama bahu-matam janma-janmantare 'pi tvat-padambho-ruha-yuga-gata niscala bhaktir *astu*

“I have no attraction to performing religious rituals or holding any earthly kingdom. I do not care for sense enjoyments - let them appear and disappear in accordance with my previous deeds. My only desire is to be fixed in devotional service at the lotus feet of the Lord, even though I may continue to take birth here life after life.”

Those who are bewildered by the varieties in this world, or those who spend their time in mental speculation, cannot speak so boldly. Nondevotees, or those who practice a non-Vaisnava religion, say, “I want something in return.” At present, this kind of non-Vaisnava religion is passing in the name of Vaisnavism. Everywhere we see nondevotional endeavors in the name of devotional service. If we are duplicitous, we can worship for millions of lifetimes, play *mrdanga* for millions of lifetimes, perform *kirtana* for millions of lifetimes, and try to demonstrate deceit as religion, but while worshiping or playing the *mrdanga* or performing *kirtana* we will end up as travelers on the path of fruitive activities. We will not develop bhakti.

We cannot achieve auspiciousness without sincerely rendering service to the pure devotees of the Supreme Lord. What serious cheating is going on in the world in the name of worshiping the deity and chanting *hari-nama*! Some people accept cheating the Supreme Lord and His devotees as devotional service to the Supreme Lord!

The difference between a show of service and sincere service:

Let me tell you something about this village. What the bestower of love of God, Srila Sundarananda Prabhu, a companion of Srila Nityananda Prabhu, preached here four hundred years ago we see only as a perverted reflection at present. Nowadays, *hari-kirtana* is not performed for the pleasure of Sri Gaura-Nityananda, the fathers of *sankirtana*. Rather, nowadays only the external practice of *hari-kirtana* is done - *kirtana* for sense gratification, for curing an outbreak of cholera or to bring prosperity to the village. Serving the Lord and making a *show* of serving the Lord are two different things. We must be careful. The deity should be taken care of properly. Not just anyone can become a servant of the deity. You can hire a *pujari* with a ten-rupee salary, but paying someone ten rupees to sing *nama-kirtana* or lecture on *hari-katha* does not give you sincere service. You can't pay a fifty-rupee fee and get a pure recitation of *Srimad-Bhagavatam*. This type of external show of devotion only encourages word jugglery and pleases the minds of ordinary people. It is not devotional service or *Vaisnava-dharma*. Rather, it is *bhoga*, or the path of karma.

The selfishness of those who desire material enjoyment and liberation:

All of you know that the whole world runs either on the desire for material enjoyment or the desire for liberation. The soul's actual propensity, however, is something other than the endeavor for material enjoyment or renunciation. We often rush to enjoy something from an enjoyer by making ourselves look like renunciants. Similarly, enjoyers demand something for their own enjoyment from renunciants.

If the products of agriculture, industry, and science are engaged in the service of Lord Visnu and the Vaisnavas that is their perfection:

Here is an anecdote from the life of Sri Ananda Tirtha Madhva Muni. One time, he was going to Badrikasrama with his disciples. At that time a Maharastrian

king named Mahadeva was having a pond dug for the welfare of the people. When the king saw Sri Ananda Tirtha passing by, he ordered him to help dig the pond, but Sri Madhva, who was an intelligent *sevaka* in the Lord's service, in turn engaged the king, who was a great fruitive worker, getting him to dig the pond while he himself continued on to Bakrikasrama. The *karmi* king did not know that a welfare act to serve ordinary people can be carried out by ordinary laborers, but if a spade is put into the hands of a self-realized soul, it deprives the whole world of the most important welfare activity.

Developments in industry, science, and agriculture are useful if they are engaged in the service of Vaisnavas, but if they are used to serve material enjoyers, then they are a waste of labor and the cause of the world's destruction. Until we are firmly convinced that service to Lord Vishnu and the Vaisnavas is topmost, we cannot achieve any good fortune.

Insincere arcana or kTrtana are not arcana or kTrtana:

This is why first of all, it's our duty to worship the Lord's diety. Deity worship is not for one's sense gratification - filling the belly or fulfilling some selfish interest. We beg at the door of every human being, "All of you kindly understand the real characteristics of *prema-dharma."*

The behavior of contemporary so-called Vaisnavas is fit to be criticized even by mundane *smartas* and ordinary people. They say that the behavior of such so-called Vaisnavas does not befit a human being, what to speak of a Vaisnava. Instead of being transcendental, these false Vaisnavas are more abominable than ordinary people and should be punished by the king. An external show of the path of auspiciousness is not actually the path of auspiciousness. Anyone can dress up and pretend in a drama to be Narada Muni, but let the honest people worship the Supreme Lord and the sincere glorify Lord Hari. Simply because someone knows how to sing a melody doesn't mean he is chanting Hari's pure holy name. Only one who has taken shelter at the lotus feet of a pure Vaisnava guru is given the right by his guru to chant the holy name.

The previous history of Mahesapura:

In the year 1284, people lived in Sundarananda Thakura's village. The village belonged to the Nadia District. Even today the *gosvamis* of Saidabad identify

themselves as seminal descendants of Srila Sundarananda Thakura's disciple. The house of the late Lal Mohan Vidyanidhi was in this village.

SRI CAITANYADEVA AND HIS TEACHINGS

Place: English School, Sripata, Ula Time: Monday, 23rd February, 1925

namo maha-vadanyaya krsna-prema-pradayate krsnaya krsna-caitanya namne gaura-tvise namah

The ignorant people's misconceptions about Sri Caitanya:

Everyone in bengal has heard of Sri Caitanyadeva. Generally, people know He was a preacher of love of God and is the worshipable Lord of the Gaudiya Vaisnavas. Those who think they know Caitanyadeva's teachings because they follow Caitanyadeva, but who don't actually know the deep meaning of those instructions, know only some distorted explanations and thus conclude His teachings lack philosophical truth.

Incidentally, in 1891 I was in Dinajpur, where I met a follower of the Brahmo religion who happened to be the Deputy Inspector of Schools. I found out he was against Caitanyadeva. He was a proud, educated person, and in his opinion, *Sri Caitanya-caritamrta* and Bharatacandra's book, *Vidya Sundara,* were in the same category. I asked him, "What *hari-katha* do you find in *Vidya Sundara?* What type of philosophical conclusion can you read there?"

He replied, *"Sri Caitanya-caritamrta* is full of the exaggerated glories of Caitanya, and only people without character can read it." Such was a day in the history of Bengal!

We often hear this kind of concocted story about Sri Caitanyadeva from the so-called educated. Some time back we used to hear that the *smarta bhattacaryas* are more magnanimous and their character more exalted than Caitanyadeva. Caitanyadeva left His wife, but the attached householder *smarta bhattacaryas* are too attached to their wives. Therefore, they say, they are more liberal and of a better character than Caitanyadeva.

We also used to hear that Caitanyadeva is the main person harming society because He induced many people to give up material life - leave home and their

material enjoyments - and surrender to Him. He has made many persons' wives, children, and mothers cry. He has also mingled with people from different *varnas* - even with people born in *yavana* families. He has shown such persons great respect and inspired them to act as gurus. Therefore Caitanyadeva was the principal person harming society.

The pathetic condition of mankind and how to improve it:

On the other hand, because people don't discuss the teachings of Caitanyadeva - because they don't even hear His teachings with an open mind from the actual devotees of Caitanya, followers of different paths have become attached to various other processes based on mental speculation. Simply because they don't hearing Caitanyadeva's teachings, some people follow different, newly concocted, and wrong ways. Had they heard Sri Caitanyadeva's teachings and conclusions about devotional service in the association of His real followers, we would not have seen these people embrace the most unfortunate, wrong paths.

Since Caitanyadeva's disappearance, a number of religious systems have appeared and continue to appear to this day. Their followers think the godless people of the world will show them more respect than they do Caitanyadeva because they are able to please these people's minds by presenting conclusions that satisfy their senses and appeal to their desire to speculate. But only by discussing Sri Caitanyadeva's teachings can the ever-quarreling minds of these followers be destroyed. Only the most magnanimous Sri Caitanyadeva's mercy, which does not produce any misfortune, can destroy the inauspiciousness in the lives of the world's beings and allow them to find transcendental happiness in life.

Bhagavata-dharma taught by Sri Caitanya, and the desire for liberation:

Some people think a religious system not aimed at liberation as its ultimate goal is just another aspect of a system aimed at material enjoyment. But neither material enjoyment nor liberation are the ultimate goal of living beings. Liberation is the other side of the coin of material enjoyment. Both material enjoyment and liberation are like two witches. Both drag the living being from the path of righteousness. Righteous people, or those who have faith in God, never take shelter of either witch. The Supreme Lord's devotees are liberated; liberated souls are never greedy for liberation. We see the activities and

mentality of a liberated soul in Sri Caitanyadeva's behavior. Again, Sri Caitanyadeva instructed us on the duties of conditioned souls. If we analyze those instructions carefully we will discover that just as material enjoyment is unnecessary for pure souls, so liberation is unnecessary for the Vaisnavas. In *Srimad-Bhagavatam* (11.20.8) tells us we should give up both material enjoyment and the path of renunciation leading to liberation:

yadrcchaya mat-kathadau jata-sraddhas tu yah puman na nirvinno nati-sakto bhakti-yogo 'sya siddhi-dah ...

"If somehow or other, by good fortune, one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor very much attached to material life, should achieve perfection through the path of loving devotion to Me."

Unfortunately, some of us think Sri Nityananda Prabhu preached the glories of material enjoyment. We often say: in order to protect His family line and to introduce material family life - Avadhuta Nityananda married twice. What an atheistic view! What a sense of enjoyment we have attributed to even a personality who is directly Lord Vishnu!

The transcendental object is fully independent and cannot be attained by material endeavor:

It can be considered strange that we are told to serve the Supreme Lord, who is not available in this world, and not to associate with those we can see and touch with our hands. What does this mean? But what we enjoy or perceive with our mind and senses is not the transcendental Supreme Lord. Does that mean our aim is to simply become lazy? No. Then how will the transcendental object be achieved? Sri Caitanyadeva gave the correct answer to this question to Srila Rupa Gosvami:

atah sn-krsna-namadi na bhaved grahyam indriyaih sevonmukhe hi jihvadau svayam eva sphuraty adah

"No one can understand the transcendental nature of the name, form, quality, and pastimes of Sri Krishna through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality, and pastimes of the Lord revealed to him."

(*Bhakti-rasamrta-sindhu* 1.2.234)

What learned philosophers define as “truth” or “spirituality” is not the “spiritual truth.” This is the verdict of Sri Caitanya.

Sri Caitanya-caritamrta (Madhya 25.56) states:

tate chaya darsana haite ‘tattva’nahi jani ‘mahajana’yei kahe, sei ‘satya’mani

“By studying the six philosophical theories, one cannot reach the Absolute Truth. It is therefore our duty to follow the path of the mahajanas, the authorities. Whatever they say should be accepted as the supreme truth.”

Just by becoming inclined to the service of the Supreme Lord do the Lord’s holy name, forms, qualities, and pastimes become automatically revealed to us.

Service to the transcendental Lord alone is the nonduplicitous bhagavata-dharma:

Srimad-Bhagavatam (1.2.6) states:

sa vai pumsam paro dharmo yato bhaktir *adhoksaje*

“The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord.”

If we were to prepare a list of worldly religions born of human knowledge, and if according to that list we analyzed how they formed their conceptions and conclusions, we would understand that other than the *sanatana-dharma* taught in *Srimad-Bhagavatam* - the religion Sri Caitanyadeva preached - all other man-made religious systems are full of imagination, concoction, and cheating. Only *bhagavata-dharma,* or Sri Caitanyadeva’s pure *atma-dharma,* is free of cheating. *Bhagavata-dharma* is the eternal Vedic religious system, approved and followed by the supremely nonenvious, swanlike saints. The religious systems of today are imagined by men; they are created by the human mind. None of them is *atma-dharma. Sri Caitanya-caritamrta (Madhya* 25.45) states:

caitanya-gosahi yei kahe, sei mata sara ara yata mata, sei saba charakhara

“Whatever meaning Sri Caitanya Mahaprabhu gives is perfect. Any other

interpretation is only a distortion."

The transcendental pastimes and idolatry are not the same:

Those who try to imagine what kind of name, form, quality, or pastimes the Supreme Lord possesses are working only from pride. Their imaginary ideas and the real name, form, qualities, and pastimes of the transcendental Lord can never be the synonymous. The Supreme Lord is not a servant in my house that I can frame His form according to my whim, choosing whatever form gives pleasure to my material senses. I cannot by the power of my mind force Him to be like I imagine Him. Only those who do not believe in the transcendental form of the self-manifest Supreme Lord favor this kind of mental speculation. We do not know the topics of the fourth level of mathematics. The Lord's transcendental form is not the same as what the human mind can imagine - it is neither a material form or formless. There are no discrepancies in Vaikuntha; but in the material world, the perverted reflection of Vaikuntha, there are discrepancies everywhere.

The place and candidate for devotional service:

The flow of material thought can reach up to impersonal Brahman realization but no higher. Mahaprabhu taught Rupa Gosvami in *Sri Caitanya-caritamrta* (Madhya 19.151-154):

ei rape bhramanda bhramite kona bhagyavan jiva guru-krsna prasade krpaya paya bhakti-lata-bija mali hana kare sei blja aropana sravana-kirtana-jale karaye secana upajiya bade lata 'brahmanda ' bhedi ' yaya 'viraja', 'brahma-loka'bhedi' 'para-vyoma'paya tabe yaya tad-upari 'goloka-vrndavana' 'krsna-carana'-kalpa-vrkse kare arohana

"According to their karma, all living beings are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Krishna. By the mercy of both Krishna and the spiritual master, such a person receives the seed of the creeper of devotional service.

"When a person receives the seed of devotional service, he should take care

of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of sravana and kirtana [hearing and chanting], the seed will begin to sprout. As one waters the bhakti-lata-bija, the seed sprouts, and the creeper gradually grows to the point where it penetrates the walls of this universe and goes beyond the Viraja River, lying between the spiritual world and the material world. It attains brahma-loka, the Brahman effulgence, and penetrating through that stratum, it reaches the spiritual sky and the spiritual planet Goloka Vrindavana. Being situated in one's heart and being watered by sravana-kirtana, the bhakti creeper grows more and more. In this way it attains the shelter of the desire tree of the lotus feet of Krishna, who is eternally situated in the planet known as Goloka Vrindavana, in the topmost region of the spiritual sky."

The causal and the transcendental:

The word *viraja* refers to that place where past, present, and future are neutralized. The spiritual sky is the opulent abode of Lord Laksmipati. Lord Narayana's form includes the transcendental quadruple forms, like Vasudeva. In this place, *santa, dasya,* and *gaurava sakhya,* or friendship with awe and reverence, are present. Krishna did not take birth from a material father and mother; His parents were manifested from Him. Krishna alone is the cause of all causes and the original Personality of Godhead.

The distinction between regulative worship with reverence and service with attachment, love, and devotion:

Worship of Lord Narayana and the process of serving Lord Krishna are not of the same class. Not able to control the temptation to relish the cowherd boys' affection, Lord Krishna sometimes allows Himself to be carried by them on their shoulders and sometimes carries them on His own shoulders. Loving service to the Supreme is not confined only to worshiper and worshipable. Those on the path of *arcana* cannot understand the service attitude and love of those in *vatsalya-* or *sakhya-rasa.* Discussions about Krishna's beloved *gopis,* and among them of Vrsabhanu's daughter, the crest-jewel of all Krishna's lovers, is most wonderful. As soon as the *gopis* heard the sound of Krishna's flute they immediately ran toward Him, forgetting their own selves. They didn't look in any other direction; they left all their household duties and, regardless of what they had been doing, ran like madwomen to search for Krishna. *Srimad-*

Bhagavatam 10.29.4—8 states:

nisamya gitam tad ananga-vardhanam vraja-striyah krsna-grhita-
manasah ajagmur anyonyam alaksitodyamah sa yatra kanto java-lola-kundalah

duhantyo bhiyayuh kascid doham hitva samutsukah payo 'dhisritya
samyavam anudvasyapara yayuh

parivesayantyas tad dhitva payayantyah sisun payah susrusantyah patin
kascid asnantyo 'pasya bhojanam

limpantyah pramrjantyo 'nya asjantyah kasca locane vyatyasta-
vastrabharanah kascit krsnantikam yayuh

ta varyamanah patibhih pitfbhir bhratf-bandhubhih govindapahftatmano na
nyavartanta mohitah

"When the young women of Vrndavana heard Krishna's flute song, which arouses romantic feelings, their minds were captivated by the Lord. They went to where their lover waited, each unknown to the others, moving so quickly that their earrings swung back and forth.

"Some of the gopis were milking cows when they heard Krishna's flute. They stopped milking and went off to meet Him. Some left milk curdling on the stove, and others left cakes burning in the oven.

"Some of them were getting dressed, feeding milk to their infants, or rendering personal service to their husbands, but they all gave up these duties and went to meet Krishna. Other gopis were taking their evening meals, washing themselves, putting on cosmetics, or applying kajjala to their eyes. But all the gopis stopped these activities at once and, though their clothes and ornaments were in complete disarray, rushed off to Krishna.

"Their husbands, fathers, brothers, and other relatives tried to stop them, but Krishna had already stolen their hearts. Enchanted by the sound of His flute, they refused to turn back."

The difference between service and enjoyment:

If our constitutional propensity is awakened, only then will we become qualified

to serve Krishna under the subordination of the *gopis* of Vraja, the father and mother of Vraja, and the friends of Vraja. Discussing this is *kfsna-seva-katha*. We have to serve Krishna and not try to enjoy Him. The spirit of enjoyment is not service. The mentality of enjoying Krishna the mundane *sahajiyas* have is not transcendental service to Krishna. One cannot enjoy the transcendental Lord with his material senses. This is why it is said that one cannot serve God with his mundane senses. Serving Krishna is not something living beings can enjoy. Misunderstanding Sri Caitanyadeva's teachings, materialists try to fulfill their desires for enjoyment. To gratify one's own senses is simply lust (material enjoyment). *Sri Caitanya-caritamrta* (Adi 4.165) states:

atmendriya-priti-vancha—tare bali 'kama' krsnendriya-priti-iccha dhare 'prema'nama

"The desire to gratify one's own senses is kama [lust], but the desire to please the senses of Lord Krishna is prema [love]."

The position and activities of the karmis and jnanis:

In this *Sri Prema Bhakti Candrika,* Srila Narottama Thakura Mahasaya sings:

karma-kanda, jnana-kanda, kevala visera bhanda, amrta baliya yeba
khaya nana yoni sada phire, kadarya bhaksana kare, tara janma adhah-pate yaya

radha-krsne nahi rati anya jane bale pati prema-bhakti riti nahi jane nahi bhakti*ra sandhana bharame karaye dhyana bftha tara se chara jibane*

jnana karma kare loka nahi jane bhakti-yoga nana-mate haiya ajnana tara katha nahi suni paramartha-tattwa jani prema-bhakti bhakta-gana-prana

"Fruitive activities and mental speculation are simply cups of poison. Whoever drinks of them, thinking them to be nectar, must struggle very hard life after life in different types of bodies. Such a person eats all kinds of nonsense and becomes condemned by his activities of so-called sense enjoyment.

"Those who have not developed attachment for SrT SrT Radha-Krishna, not knowing the process of loving devotional service, consider others as their lord

and protector. Such people do not inquire about devotional service; rather, they engage in pseudomeditation. Their lives are useless and insignificant.

“The less intelligent engage in pious activities and speculative knowledge. They do not know the process of devotional service because they are misguided by various opinions. Do not listen to them, but know for certain that transcendental devotional service is the life and soul of the devotees.”

Because they don’t understand Sri Caitanyadeva’s words, people engaged in *karma-kanda* and *jnana-kanda* either blaspheme Him or think discussions about devotional service are no different from discussions based on their own mental speculation. But from *Sri Caitanya-caritamrta* (Antya 8.27) we learn:

suska-brahma-jnam, nahi krsnera ‘sambandha’ sarva loka ninda kare, nindate nirbandha

“One who is attached to dry speculative knowledge has no relationship with Krishna. His occupation is criticizing Vaisnavas. Thus he is situated in criticism.”

One can attain prema by practicing devotional service free from karma and jnana:

One cannot revive the soul’s constitutional nature by practicing *karma-kanda* or *jnana-kanda*. Mental speculation is prominent in these types of practitioners. In *karma-kanda* the wild dancing of the material propensity is prominent. Only the self-realized souls serve Lord Hari. When our material knowledge is finished, we will realize the Lord’s transcendental service according to our pure constitutional position. At that time, we will not give up the eternal service of Lord Syamasundara because we will see His transcendental form with eyes anointed with love and devotion. In that position we will continue to engage in His service in newer and newer ways.

The pathetic condition of false renunciation:

We often think, “Forget it! What will I gain by pleasing God? When the word service refers only to God’s pleasure, then it is better to give up service and seek my own happiness through meditation. If I simply become one with God, all my distress will vanish.”

This mentality keeps us as impersonalists. We often invite our own destruction and think it beneficial to us. If a person gets a boil and the doctor advises him to slit his throat so he can forever be relieved of the pain, even if the ignorant praise such an act, it is still foolish. To bewilder the demonic, Lord Vishnu incarnated as Buddhadeva and Siva incarnated as Sankaracarya to teach people to alleviate their distress by destroying themselves. But the most magnanimous Lord Gaurasundara, who shows the kind of compassion that causes no inauspiciousness, did not preach in such an unreasonable way.

A kanistha Vaisnava is greater than countless karims and jnanls:

Only by serving the Lord’s deity, the Vaisnavas, and the Lord’s holy name do the living beings find supreme benefit. Sri Caitanyadeva said that a person who chants the holy name even once in a mood of service is the best of all. A *kanistha* devotee who worships the Lord’s deity with mantras that contain Lord Vishnu’s holy name is greater than the topmost pious *karmi* or *jnam* anywhere in the world, because such *karmis* and *jnams*, however great they may be, have no faith in the eternal service of the Absolute Truth, Lord Vishnu. Therefore even though they officially accept the Vedas, they are still atheists. A worshiper of Vishnu, on the other hand, however little advancement he may have in the kingdom of spiritual life, develops faith in Lord Visnu’s transcendental deity form once he has heard about the deity from his spiritual master’s mouth. Compared to a *kanistha* Vaisnava even once ringing the bell before the Lord’s deity, a *karma-kandi’s* opening countless hospitals, serving the poor, opening old age homes, and performing ritualistic activities with pomp, and an impersonal *jnam’s* study of the Vedas and Vedantas, meditation, performance of penance, and practice of mystic yoga are extremely insignificant. I am not exaggerating. This is simply a fact. Deceived, atheists who have no faith in the actual truth cannot understand the purport of these essential topics. That’s why they sometimes blaspheme devotional service openly and sometimes subtly as they try to synthesize matter and spirit.

Srila Bhaktivinoda’s propagation of Gaura’s mission:

Srimad Bhaktivinoda Thakura preached what Sri Caitanyadeva taught: service to Krishna, the devotees of Krishna, and the holy name. He taught these things all over the world in Bengali, English, and Sanskrit. In Vaisnava history over the last 250 or 300 years, people were indulging in material sense gratification in the

name of service to Lord Hari. Only one or two *bhajananandi* Vaisnavas were actually performing *bhajana.* Vaisnava *acaryas* like Srila Cakravarti Thakura and Sripada Vidyabhusana have given immense benefit to the Vaisnava world by writing and publishing books about pure devotional service, but these books did not reach the ordinary mass of people. Srimad Bhaktivinoda Thakura was particularly enthusiastic and careful about preaching about Sri Gaurasundara's great magnanimity to the people in general. My spiritual masters who are present right now have become determined to preach Sri Caitanyadeva's mission with body, mind, and speech. They will certainly receive Sri Gaurasundara's mercy.

TRANSCENDENTAL RELIGION AND MUNDANE RELIGION

Place: Sri Caitanya Matha, Sridhama Mayapur Time: Tuesday, 24th February, 1925

The nondevotional endeavors against service to Lord Krishna:

The son of the King of Vraja is the transcendental cupid, and to satisfy the desires of this Kamadeva there are innumerable forms of transcendental variety. The moment one forgets his service attitude he forgets *advaya-jnana* and becomes influenced by mundane duality. At that time the living beings consider themselves God, sometimes become impersonal monists by misunderstanding *aham brahmasmi,* and sometimes maintain the sinful desire to enjoy opulence like Narayana while remaining members of the society of material enjoyers. The conditioned souls who are averse to and forgetful of the Lord's service sometimes consider themselves "Krishna" while proudly advertising themselves as *baulas, kartabhajas, nedas, sahajiyas, atibadis,* and *chudadharis.* They also consider mundane women *gopis,* and think those women are for their own enjoyment. Sometimes, instead of serving Krishna, they pose as the object of service. Sometimes they try to enjoy Gauranga by posing as *gauranagaris*. Sometimes they follow the principles of unauthorized *varnasrama-dharma.* At that time their main duty is to simply please the minds of their wives.

Their hearts become filled with statements like "If I do not protect the creation, how will the creation continue?" Sometimes they rush to bathe at Ganga-sagara to attain the planet of the forefathers. Sometimes they give cows, money, and cloth in charity. Sometimes they visit holy places or observe severe austerities of various kinds. Sometimes they take shelter of Sage Patanjali. Sometimes they

meditate so they can become liberated from their bondage. Sometimes they enroll in the society of material enjoyers and dry renunciants by falling from the duty of satisfying the transcendental cupid’s desires. In this way they endeavor in various wrong ways. Sometimes, to cheat people, they advertise themselves as great devotees, as if they are not members of the society of material enjoyers or dry renunciants. By such preaching they try to pose as God in the guise of a pseudodevotee in order to accumulate stool in the form of money, women, and mundane fame.

The sweet glories of pure service to Krishna, free from karma, jnàna, and so on:

The saints say, “Do not become enchanted by the two witches of desire for material enjoyment and liberation. Do not embrace them.” Our bathing at Ganga-sagara for our temporary rotten husband is useless. If our hearts are enlightened by our duty to the toenails of our supreme husband, Lord Krishna - if we are so fortunate - we will run to the *rasa* arena as maidservants of Krishna’s dear *gopïs,* leaving aside our household duties as soon as we hear Krishna’s flute. As we go to the *rasasthali* our material male and female bodies will dissolve and mix with the five gross material elements.

The *sakhibhekis* cheat themselves and others by decorating their material male bodies as if they are *sakhis* who desire to enjoy with Krishna. They could avoid such a sinful mentality if the light from Krish-nacandra's toenails entered their hearts. Sixty thousand sages from the Dandakaranya forest became attracted by Lord Ramacandra's beauty. Later, when they gave up their male bodies, they took birth in the homes of the transcendental *gopis.*

Instruction to all to worship Krishna under the subordination of the gopïs:

O gentlemen! If you desire your own benefit, then give up all duplicity. Give up putting on false garb, displaying false sentiments, and practicing insincere or pseudodevotion. Give up worshiping women and the life of the henpecked. Dedicate your life to eternally serving Srimati Radharani in the eternal service of Sri Rupa Manjari. As the daughter of Vrsabhanu serves Hari, as Her companions worship Krishna with heart and soul, and as the *manjaris* constantly engage in the service of the daughter of Vrsabhanu, surrounded by Her eight principal *gopis,* so all of you should serve Krishna as the objects of His enjoyment and try

to satisfy the lusty desires of that transcendental cupid.

Krishna alone is everyone's eternal, transcendental husband:

When women like Rudrani (or Brahmani, Indrani, Varunani Svaha, Tara, Urvasi, or Bharati) are overwhelmed by material conceptions they think, "The name of my perishable husband is Rudra (or Brahma, Indra, such-and-such demigod, or such-and-such human)." But if they are inclined to serve Lord Hari they also understand that Lord Hari is the only husband and Srimati Radharani alone His dearmost. To serve Srimati and Her companions is actually eternal service at the feet of the eternal husband, Lord Krishna.

Serving Krishna alone with all one possesses is real liberation, or deliverance, and doing the opposite is bondage:

If one offers whatever one has in his possession to the Supreme Lord, only then is he liberated. If he is instead miserly in his offering, it means he is a conditioned soul, or averse to Lord Hari.

tomara kanaka, bhogera janaka, kanakera dvare sevaka madhava; kaminira kama, nahe tava dhama, tahara malika kevala yadava. vaisnavai pratistha, ta'te kara nistha taha na bhajile labhibe raurava

"When you claim wealth as your own, it creates in you ever-increasing desires for material enjoyment. Your riches should be used for serving Madhava, the Lord of all wealth. Neither is it your place to indulge in lust for women, whose only true proprietor is Lord Yadava."

"Please become determined to attain that steady, solid platform on which a Vaisnava stands. If you neglect to worship the Lord from this position, you will ultimately fall into a hellish existence."

(Dusta-mana)

To enjoy women as if one is, like Krishna, the enjoyer-husband is prohibited:

Instead of thinking of his death-bound wife as meant for his enjoyment, Jadhu

Thakura engaged her in worshiping Lord Hari. Cintamani told Bilvamangala, “If you had become as attached to the Supreme Lord as you are to my flesh - if you would have given up attachment for a material object and used that energy to develop attachment to the transcendental cupid, you would have been greatly benefited.”

Please realize the purport of Cintamani’s invaluable instruction and give up the mood of being an enjoyer male or enjoyed female. When Bilvamangala’s attachment to material Cintamani, and his desire to enjoy her, disappeared, his desire to serve the transcendental Cintamani awakened and immediately the Supreme Lord revealed Himself to Bilvamangala as the transcendental Cintamani.

“I will enjoy Krishna” - what a sinful mentality! The enjoyer, Krishna, is not something for us to enjoy. He is not Nagara Gauranga so that anyone can enjoy Him. When living beings have this mentality we should know they are at their highest level of aversion to Hari. Somagiri appeared as the spiritual master and destroyed Sihlana Misra’s propensity to enjoy matter. In other words, he removed his attitude of trying to enjoy Krishna. Thus Misra became known as Bilvamangala.

With one’s possessions and gold - one should use everything in Krishna’s service:

As women should be engaged in Krishna’s service, so too should wealth, or gold. One should not enjoy the material world with one’s wealth; nor should we try to practice false renunciation just to win some mundane fame. Instead of thinking your wealth an ingredient for material enjoyment, consider it an ingredient for Krishna’s service. Then it will no longer be material. Rather, it will transform into something spiritual. *Sar-vam khalv idam brahma*: “The Supreme is present in everything.” So the wealth one uses to worship Hari is transcendental wealth. This transcendental wealth is a help for one who is worshiping Hari and Hari’s devotees.

To give up as material things that are favorable for Hari’s service is false renunciation, or the desire to accumulate material fame. All of you should use everything in Krishna’s service. And be careful. In the name of Hari’s service, don’t desire wealth or women or fame, and don’t take shelter of prohibited activities like grasping for profit and adoration. Stay away from duplicity. These

endeavors are nothing but aversion to Hari. The liberated souls who are inclined to Hari's service constantly serve Him with everything they possess. He who gives everything to please Krishna is a liberated soul.

Serving Sri Radha-Govinda as a maidservant of the gopis on the path of raga:

The eight-chaptered *Sri Gita Govinda,* by Sri Jayadeva, *Jagannatha Vallabha Nataka,* by Srila Ramaraya, *Vidagdha Madhava,* by Srila Rupa, the songs of Sri Candidasa and Vidyapati, *Radha-rasa-sudha-nidhi,* by Srila Prabodhanandapada, *Vilapa Kusumanjali,* by Srila Raghunatha, *Govinda-lilamrta,* by Srila Kaviraja, *Kysna Bhavanamrta,* by Srila Cakravarti - you have the right to read these books about the transcendental mellow of *madhurya-rasa* only when you are completely free from your currents of thought centered on material enjoyment of the mundane world. The treasury of such opulence is open for all of you, and all of you will actually become owners of that treasury when you become inclined to serve Krishna without duplicity. At that time, you will have the right to one of the five eternally perfect constitutional relationships. Until one is liberated, no one is qualified to serve Krishna. Krishna is the property of Srimati Radharani alone. Without serving Radharani, one can never become qualified to serve Krishna. So become extremely eager to be an eternal maidservant of the maidservant of Srimati Radharani, who is spontaneously and eternally absorbed in *madhurya-rati.* This much I can say.

PUSTI MARGA

Place: The Pusti Marga Vaisnava assembly on Clive Street, Calcutta, at the palace of the late Rajababu Damodara Dasa Verman during the annual meeting of the Pusti Margiya Vaisnava Sangha.

Time: Saturday, 28th February, 1925

The previous history of meetings between the Pusti-margiyas and the Gaudiya Vaisnavas:

Honorable president of the pusti margiya assembly and all the assembled Vaisnavas! With great pleasure I announce that the Vaisnava society of Sri Pusti Marga has invited us to speak *hari-katha.* A meeting between Pusti Margiya Vaisnavas and Gaudiya Vaisnavas is always a pleasant one, but it's not something new. When Sri Krishna Caitanya Mahaprabhu visited Prayaga, Sri Vallabhacarya was living in the village called Adaila. He invited Sriman Mahaprabhu and His associate Sri Rupa to his home, and he and his family served them. (You can find a record of this encounter in the nineteenth chapter of *Sri Caitanya-caritamrtal s* Madhya-lila.)

Today, four hundred years later, you have again invited the Gaudiya Vaisnavas to the home of the Pusti Margiya Vaisnavas. Sri Vallabhacarya's two sons, namely, Gopinatha and Vitthaladeva, also heard *hari-katha* from Sri Rupa Gosvami Prabhu. Sri Lokanatha, Sri Raghunatha Dasa, Sri Raghunatha Bhatta, and Sri Jiva Gosvami used to go to Vitthala's house in Mathura too to take *darsana* of the Gopala deity there. A description of the meeting between Sriman Mahaprabhu and Sri Vallabhacarya at Puri, and how Mahaprabhu instructed Vallabhacarya, can be found in *Sri Caitanya-caritamrta.*

The vaidhi path of regulative principles, or awe and reverence, and the raganuga, or pusti, path:

In his *Sri Bhakti-rasamrta-sindhu,* the great Gaudiya Vaisnavacarya, Srila Rupa Gosvami Prabhu, mentions two kinds of *sadhana-bhakti, vaidhi* and *raganuga.* Worship based on *sastric* injunction and following the rules and regulations out of fear Sri Vallabhacarya calls *maryada-marga* and the Gaudiya Vaisnavas call

vaidhi-marga. Serving under the Vrajavasis who have spontaneous attachment is called *raganuga-bhakti.* Sri Vallabhacarya's *pusti-marga* is an expression of that *raganuga* path. On the *vaidhi* path, there are two and half *rasas -santa, dasya,* and *sakhya* with reverence. Although the *raga* is not illegal, it's not a subject matter for discussion on the path of *vidhi* and *aisvarya.* Rather, it's situated on the topmost platform of the kingdom of service. Moreover, *raga* includes two and half more *rasas*, namely, *sakhya* with love and affection, *vatsalya,* and *madhurya.* Persons like Sri Rupa Gosvami qualified Vallabha's son Sri Vitthalanatha for the service of Balagopala and Kisoragopala. Although these topics are not properly described in the book *Vallabha Digvijaya,* they are mentioned in *Sri Caitanya-caritamrta.*

Sri Vallabhacarya's contribution to the Vaisnava world:

Sri Vallabhacaryaji Maharaja offered a great service to the world of Vaisnavas, and so the Vaisnavas of the whole world are indebted to him. He properly refuted the arguments of Mayavada philosophy. His *Anubhasya* commentary on *Brahma-sutra* is evidence of that. Brahmavada is strongly opposed to the path of the eternal worship of Lord Vishnu. After Sri Vallabhacarya, Sri Purusottamaji Maharaja nicely preached his conclusion and also refuted Mayavada philosophy in his commentary on the *Anubhasya.* The book *Vadavali* mentions that Sri Purusottamaji Maharaja tried to engage a greatly learned Mayavadi Vedantist named Apyaya Dixita in the Supreme Lord's worship. Many of the descendants in the Sri Vallabhacarya *sampradaya* have taken great care to refute Mayavada philosophy.

The topmost glories of raga-marga:

Those who have narrow conceptions will not understand the beauty and sweetness of the *pusti-marga.* Unless one becomes equal to or more capable than the Supreme Lord, one cannot serve Him with love. The devotees in *sakhya-rasa* have so much love and affection that they can feed Krishna the remnants of their fruits and climb on His shoulders. Devotees in *vatsalya-rasa* like Yasoda can bind Krishna as their son and even beat Him. The *gopis* headed by the daughter of Vrsabhanu, devotees in *madhurya-rasa*, can serve Krishna with heart and soul. Although they are subordinate, they can make the object of their service act as a subordinate. One cannot understand these topics as long as he is filled with mundane conceptions and material knowledge. If one tries to understand them

anyway, he will simply create fall into *anartha.*

The conceptions of Sri Ramanuja, Sri Madhva, and Sri Nimbarka:

In Sri Laksmanadesika Acarya we find only discussions of *santa*- and *dasya-rasa* in Vaikuntha. But according to the *raganuga sampradayas,* we clearly understand that the path of awe and reverence is extremely childish compared to friendship with love and affection.

To eradicate atheism, which was spread throughout India under different names - Buddhism, Jainism, and impersonal Mayavada - Sri Ramanujacarya preached eternal worship of the Supreme Lord in the mood of servitorship. For this the entire Vaisnava society will forever remain indebted to him. But that *raganuga-bhajana* was later presented as topmost was made clear by later *acaryas,* like Sri Madhvamuni and Sri Nimbarka.

The Gaudiya Vaisnavas desire to meet Sri Vallabha's followers:

As Sri Rupa Gosvamipada met with Gopinatha and Vitthala, and as Sriman Mahaprabhu met with Sri Vallabhacarya, so if the Gaudiya Vaisnavas and followers of Vallabha can meet with affection, each can make their lives glorious by serving with love and devotion the lotus feet of Sri Radha-Govinda, the object of service for both of them. If they meet with affection, there will be no co-wife mentality.



Part 2

PURE DEVOTION AND PSEUDODEVOTION

Place: Hari-sabha, Basirhat, 24 Paraganas Time: Thursday, 26th March, 1922

MANGALACARANA

namo maha-vadanyaya krsna-prema-pradayate kfsnaya krsna-caitanya namne gaura-tvise namah

vancha-kalpatarubhyas ca krpa-sindhubhya eva ca patitanam pavanebhyo vaisnavebhyo namo namah

Before speaking it is necessary to introduce the speaker. Those who spoke before me were introduced by others, but I will introduce myself. Our spiritual master Srila Kaviraja Gosvami Prabhu said,

jagai madhai haite muni se papistha purisera kita haite muni se laghistha mora nama sune yei tara punya ksaya mora nama laya yei tara papa haya emana nirghrna more keba krpa kare eka nityananda vinu jagat bhitare

“I am more sinful than Jagai and Madhai and even lower than a worm in stool.

Anyone who hears my name loses the results of his pious activities. Anyone who utters my name becomes sinful. Who in this world but Nityananda could show His mercy to such an abominable person as me?" *(Caitanya-caritamrta,* Adi 5.205-207)

I cannot introduce myself better than by using these excellent words from my spiritual master. I am a living being who desires to become a servant of my Lord. But does anyone wish to hear anything from such a low person? By associating with unqualified and fallen people, one becomes disqualified and fallen.

Why is Gauranga-tattva topmost?

We are insignificant human beings. We try to see Sri Caitanyadeva with our eyes, with different types of spectacles, and through our different conceptions. But we do not see His actual characteristics. Still, despite having so many disqualifications, we maintain great hope. How great, sweet, and magnanimous is the worshipable Lord of that exalted personality who, in spite of saying "I am lower than a worm in stool" does nothing, even for a moment during his life and at death, but think of Caitanya, discuss Caitanya, and meditate on Caitanya? This personality does not help others drink anything but the nectar of Sri Caitanya's pastimes and teachings! So an eager person desires only to see Sri Kaviraja Gosvami and his worshipable Lord.

The real form of amani and manada:

Moreover, while trying to introduce ourselves as a servant of the Vaisnava, we become proud. We must become free from such pride. Some great Vaisnava [Srila Bhaktivinoda Thakura] has sung [in his book *Kalyana-kalpataru*],

ami ta' vaisnava, e-buddhi ha-ile, amani na haba ami pratisthasa asi ', hrdaya dusibe, ha-iba niraya-gami

"If I think I am a Vaisnava, I will look forward to receiving respect from others. And if the desire for fame and reputation pollutes my heart, I will go to hell" *(Caitanya-caritamrta,* Antya 4.173 purport).

Those who think, "I am a Vaisnava" are not Vaisnavas. Such people don't have the good fortune to see the beauty of Srila Kaviraja Gosvami Prabhu's lotus feet.

To disregard the spiritual master and the Vaisnavas when those personalities display their humility is a grave offense:

Due to misfortune, someone may think, “Since my spiritual master said ‘I am fallen, wretched, and foolish; I am low-class, a dog-eater,’ I will trust his words and call him a dog-eater, and a sinful, wretched low-class man.” This misconception has more or less captured the hearts of many people, which means they are traveling on a path that leads to hell; they have been interrupted in their attempts to see the actual position and characteristics of the Vaisnavas and spiritual master.

The Absolute Truth is understood only through the mercy of the spiritual master:

The *Svetasvatara Upanisad* (6.23) states:

yasya deve para bhaktir *yatha deve tatha gurau tasyaite kathita hy*
arthah prakasante mahatmanah

“Only in the heart of one who has unflinching faith in the Supreme Lord and the spiritual master does the Absolute Truth become revealed.”

The guru gives spiritual knowledge only to the faithful; he deceives the faithless because the faithless are fit to be cheated. *Srimad-Bhagavatam* also states that there is no fortune other than to serve the transcendental Personality of Godhead.

“No one other than my spiritual master can serve the Supreme Lord” - the knowledge of those who lack this realization is distorted. How can anyone intoxicated by such useless conceptions possibly be benefited?

Service to the transcendental Lord is uninterrupted and unmotivated:

Srimad-Bhagavatam (1.2.6) states:

sa vai pumsam paro dharmo yato bhaktir *adhoksaje ahaituky apratihata*
yayatma suprasidati

“The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional

service must be unmotivated and uninterrupted to completely satisfy the self."

The Supreme Lord is transcendental to the material senses. There is no (and can never be any) better engagement for the living beings. The phrase "service to the transcendental Lord" is what's causing all the problem. Without properly approaching a bona fide spiritual master, we still conclude that we have taken initiation from a guru. All types of *anarthas* arise from such self-deceit and pride. How is it possible to remain absorbed in material activities after accepting *diksa* and receiving transcendental knowledge from a bona fide spiritual master?

The proud do not actually approach a guru. Still, even without being given transcendental knowledge or an understanding of their relationship with the Supreme Lord, proud persons brag, "We have taken initiation from a spiritual master."

Actually, instead of accepting the guru as spiritual master, we treat him like a disciple. He becomes a means to our enjoyment, and someone we feel we can understand with our mundane senses. Thus we commit *guru-* and Vaisnava *aparadha.*

The word *aksa* means "the senses," so *aksaja* means "born from the senses." The moment our six senses (the five senses and the mind) do something other than serve the Supreme Lord, our propensity to offer pure devotion becomes covered. The transcendental Lord does not become served through our propensity to enjoy. When we try to enjoy Him, we should know that we are engaged in sense gratification. As a boy forgets his duty when he becomes absorbed in play, so sensual knowledge leads us in the wrong direction, and we become busy with sense gratification, even though we think, "I have received *diksa."* Then desires for gambling, drinking wine, hunting women, eating meat and fish, accumulating fame and money, swing us around like a bull whose nose has been pierced and a rope tied through the hole.

Some devotee said:

kamadinam kati na katidhapalita durnidesas tesam jata mayi na karuna na trapa nopasantih utsrjyaitan atha yadu-pate sampratam labdha-buddhis tvam ayatah saranam abhayam mam niyunksvatma-dasye

"O my Lord, there is no limit to the unwanted demands of my lusty desires. Although I have served these desires so much, they have shown me no mercy. I

have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened and I am now giving them up. Due to transcendental intelligence I now refuse to obey the unwanted orders of these desires and I now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me." (*Caitanya-caritamrta,* Madhya 22.16)

There is nothing I have not done to serve my six enemies (lust, anger, greed, illusion, pride, and envy). But in spite of serving them sincerely for a long time, I could never secure their favor! I am shameless! Even after working for them for so long, they give me no respite. O descendant of the Yadu dynasty, today I have come to my senses. I will no longer serve my enemies by treating them as my masters. O Krishnacandra, please accept me as Your servant. I will no longer serve the external world on the pretext of serving You.

Surrendering to the spiritual master:

When a living being sincerely surrenders like this to the Supreme Lord, then the Supreme Lord appears before him in the form of a spiritual master. Without receiving transcendental knowledge from a living spiritual master, one cannot become qualified to serve the transcendental Lord. Moreover, without serving the transcendental Lord it is impossible to be satisfied. One's mind may become gratified by serving the sense objects, but the soul doesn't become happy. An *uttama-adhikari,* or *mahabhagavata,* sees the Supreme Lord in all living beings, but he doesn't see the living beings' external forms. This is confirmed in Sri *Caitanya-caritamrta*, *Madhya* 8.274:

sthavara-jangama dekhe, na dekhe tara murti sarvatra haya nija ista-deva-sphurti

"The maha-bhagavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord."

The bad result of accepting an unauthorized spiritual master:

Those who live under the shelter of Lord Vishnu's Sudarsana *cakra* are not covered by material conceptions. Instead of serving the Vaisnavas, if one accepts

a non-Vaisnava as his guru, then instead of serving the master of the senses with one's senses, one ends up serving the senses themselves. As a result, devotional service is interrupted.

Why Srimad-Bhagavatam was composed:

After Sri Vyasadeva composed many *Puranas,* the *Mahabharata,* and other literature, Sri Narada saw his unhappiness and asked what caused it. To this Sri Vyasadeva replied, "I have spoken about Krishna. Then why is my heart unhappy?" This event is described in *Srimad-Bhagavatam* 1.7.4—7:

bhakti-yogena manasi samyak pranihite 'male apasyat purusam purnam mayam ca tad-apasrayam

yaya sammohito jiva atmanam tri-gunatmakam paro 'pi manute 'nartham tat-kftam cabhipadyate

anarthopasamam saksad bhakti-yogam adhoksaje lokasyajanato vidvams cakre satvata-samhitam yasyam vai sruyamanayam krsne parama-puruse bhaktir utpadyate pumsah soka-moha-bhayapaha

"Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.

"Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva compiled this Vedic literature, which is in relation to the Supreme Truth.

"Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Krishna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion, and fearfulness."

The holy name and the offenses against the holy name:

A person engaged in serving the Supreme Lord has no lamentation, fear, or illusion. Only one who becomes so intoxicated that he offends the holy name by maintaining his sense of “I” and “mine,” thinking Hari’s holy name can be whimsically chanted, is covered by lamentation, fear, and illusion. The result of chanting the holy name offensively is that one achieves life’s three objectives [kama, *artha*, and dharma]. Only those whose spiritual masters have not taught them transcendental knowledge mistake *namaparadha* for *nama.*

[Srila Prabhupada points to a leaf used to decorate the stage]: See this leaf? There is a material distinction between its name and the actual leaf. But the Supreme Lord is not material and cannot be perceived through our mundane senses. He is nondifferent from His name. Those who wish to do some good in the world, like eradicating cholera by chanting the holy name of the Lord, offend the name. Their mouths do not actually utter the holy name. When we destroy our offenses against the holy name, *namabhasa* appears.

The *sastra* mentions ten offenses against the holy name. The benefit an offender enjoys is not enjoyed by the soul. I mean, offenses may gratify the body and mind, but they do not satisfy the soul. Therefore *Srimad-Bhagavatam* says *yayatma suprasidati,* the soul becomes happy by its association with the Lord. This is proof that *namaparadha* is not the Lord’s holy name.

A person who has taken shelter of the pure holy name has no material conceptions and is not lazy. *Lokasyajanatah* - humans do not know the Absolute Truth as *Srimad-Bhagavatam* presents it. The recitation and study of *Srimad-Bhagavatam* is meant to remove the ignorance of fools. When the book *Bhagavata* is glorified by the devotee *bhagavata,* then by that devotee’s association mental speculation and illusion are vanquished. Godless societies are filled with literature, but to save society we need to hear *Srimad-Bhagavatam.* Humankind has become troubled because people follow their senses and depend on direct perception to gain knowledge. But this trouble is destroyed by the causeless mercy of *Srimad-Bhagavatam.* The more we properly and sincerely study *Srimad-Bhagavatam,* the more our desire to cultivate Krishna consciousness increases. If we cover Krishna’s lotus feet with greed for wealth, fame, and fulfilling material desires, we will not gain anything of worth. Rather, we will gain only the results of our *namaparadha*.

The processes of “nondevotional service”:

Karma-yoga, jnana-yoga, hatha-yoga, raja-yoga, and other such processes are all “nondevotional service.” That is, they are not the uninterrupted and unmotivated service one offers to Lord Mukunda. When the living beings realize they have no duty other than to gratify Krishna’s senses twenty-four hours a day, only then can they receive Lord Syamasundara’s *darsana* within the effulgence, as Vyasadeva did.

One who has full faith in the Supreme Personality, Krishna, does not separately worship any demigods or goddesses. Rather, he is aware of the *Srimad-Bhagavatam* verse (4.31.14) that begins *yatha taror mula nisecanena trpyanti tat skandha bhujopasakhah:* “As pouring water on the root of a tree energizes the trunk, branches, twigs, and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality.” If we worship incomplete objects, other incomplete objects become envious.

But Krishna is complete and full. Personalities like Sri Sankarsana, Pradyumna, and others, as well as Krishna’s original expansion Baladeva, are all present in Krishnacandra. *Maya* is also present in Krishna, but she stands neglected behind Him.

Atheistic philosophies (such as those preached by Sakya Simha) that encourage one to merge into material existence, and the philosophy of Sankhya-yoga, preached to bewilder demons, are unauthorized.

Maya cannot harm the Supreme Lord, nor is *maya* the supreme person. The Supreme Lord never bewilders living beings. It is *maya* who covers them with her covering and throwing potencies. *Maya* is always ready to bestow the Supreme Lord’s mercy on any being; she only bewilders those who are hesitant to sincerely accept that favor.

The only duty of the living beings:

Other than serving Krishna, the Vaisnavas, who are eternal servants of Krishna, have no duties. But because of forgetfulness of Krishna, living beings accept the body as the self and, along with that acceptance, forget they are Krishna’s eternal

servants. At that point they rush off to serve *maya* with their gross and subtle bodies. Although the living beings are by nature Vaisnava, they have the freedom to consider themselves non-Vaisnava.

Five-god worship and pure service to Krishna:

Our now-dormant, perfected mood of service needs to be revived by making our senses service-prone. A person who has attained *sthayi-bhava,* or *rati,* serves the worshipable Lord Sri Krishna through one of five transcendental mellows. To worship the Lord in order to achieve religiosity, strong economic development, and sense gratification is not service. Traditionally, one who wants religiosity worships Surya; one who wants wealth worships Ganesa; one who wants to satisfy his lust worships Durga; and one who wants liberation worships Siva.

The birth of five-god worship is like going to the treasurer to accomplish one's ends. Serving Krishna is not like that. Serving Krishna means serving the transcendental Kamadeva. This *seva* is rendered by one's pure, constitutional propensity to adore the lotus feet of Lord Syamasundara in uninterrupted and unmotivated service. Only the transcendental senses and mind are engaged. The material mind performs all its activities under the shelter of the external world. But *Sri Caitanya-caritamrta* (Antya 4.192-93) states:

diksa-kale bhakta kare atma-samarpana sei-kale krsna tare kare atma-sama

sei deha kare tara cid-ananda-maya aprakfta-dehe tanra carana bhajaya

"At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Krishna accepts him to be as good as Himself. When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord."

The *gosvamis* never described service to Krishna as something one renders with the imagination. Such mental concoctions are perishable. In our present condition it is difficult to understand the philosophy of *acintyabhedabheda,* so to shift our mental function to the platform of the perfected spiritual body, there are statements like this one in the *Caitanya-caritamrta* (Madhya 22.157):

mane' nija-siddha-deha kariya bhavana ratri-dine kare vraje krsnera sevana

“But within his mind, in his original, purified, self-realized position, he serves Krishna in Vrndavana in his particular way. He serves Krishna twenty-four hours a day, all day and night.”

One does not serve the transcendental Absolute Truth with one’s gross and subtle bodies made in the material world. When our transcendental body serves transcendental Lord Krishna, the vibration or effect of that service is found in the material body.

atah sn-krsna-namadi na bhaved grahyam indriyaih sevonmukhe hi jihvadau svayam eva sphuraty adah

“Therefore material senses cannot appreciate Krishna’s holy name, form, qualities and pastimes. When a conditioned soul is awakened to Krishna consciousness and renders service by using his tongue to chant the Lord’s holy name and taste the remnants of the Lord’s food, the tongue is purified, and one gradually comes to understand who Krishna really is.” *(Caitanya-caritamrta, Madhya* 17.136)

Sri Gaurasundara gave this instruction to Sri Rupa Gosvami Prabhu. When we don’t follow in Sri Rupa Gosvami’s footsteps, we have the opportunity to taste extreme misfortune. When we become eager to serve Krishna with our spiritual body, which is related to the Lord, then we find our external body also becoming anxious to chant the holy name all the time rather than to worship *maya.* At that time we realize the purport of *Srimad-Bhagavatam* 10.35.9:

vana-latas tarava atmani visnum vyasjayantya iva puspa-phaladhyah pranata-bhara-vitapa madhu-dharah prema-hrsta-tanavo vavrsuh sma

“The creepers and trees of the forest, their branches weighed down by rich coverings of flowers and fruits, seemed to manifest Lord Vishnu within their hearts. Exhibiting eruptions of ecstatic love on their bodies, they poured down rains of honey.”

Also from *Sri Caitanya-caritamrta* (Madhya 8.274):

sthavara-jangama dekhe, na dekhe tara murti sarvatra haya nija ista-deva-sphurti

“The maha-bhagavata, the advanced devotee, certainly sees everything mobile

and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord."

A *maha-bhagavata* thinks like this: Everyone is intoxicated with love for Lord Vishnu except me. Only I am averse to it and could not serve the Lord of my life."

Sri Gaurasundara made a similar statement in *Sri Caitanya-caritamrta* (Madhya 2.45):

na prema-gandho 'sti darapi me harau krandami saubhagya-bharam prakasitum vamsi-vilasy-anana-lokanam vina bibharmi yat prana-patangakan vrtha

"My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Krishna playing His flute, I continue to live My life like an insect, without purpose."

Also in *Caitanya-caritamrta* (Antya 20.28):

premem svabhava—yahan premem sambandha sei mane—'krsne mora nahi prema-gandha'

"Wherever there is a relationship of love of Godhead, the natural symptoms are that the devotee does not think himself a devotee, but always thinks that he has not even a drop of love for Krishna."

Ecstatic transformation is not a commodity to be advertised:

When Sri Vallabhacarya was taking Sriman Mahaprabhu to the village called Adaila, Mahaprabhu saw Sri Vallabha Bhatta's conceptions and concealed His own emotions. From *Sri Caitanya-caritamrta* (Madhya 19.63):

krsna-kathaya prabhura maha-prema uthalila bhattera sankoce prabhu samvarana kaila

"Sri Caitanya Mahaprabhu felt great ecstatic love when they began discussing Krishna, but the Lord checked His feelings because He felt shy before Vallabha

Bhatta.”

On another occasion, Mahaprabhu’s ecstatic symptoms were manifest when He met Raya Ramananda, but the Lord checked His emotions on seeing the conceptions of the Vedic *brahmanas* present. From *Sri Caitanya-caritamrta* (Madhya 8.28):

vijatiya loka dekhi prabhu kaila samvarana

“Sri Caitanya Mahaprabhu saw those outsiders and restrained His transcendental emotions.”

The *acaryas* ordered us, *apana bhajana katha na kahibe yatha tatha:* “One should not disclose his confidential *bhajana* to anyone.” If mischievous people like us openly sing about or describe Radha and Krishna’s most confidential loving pastimes, then will not such a thing create a nuisance in society? As long as our material conceptions are prominent, we remain prideful in our worship. That pride is useless. Do I have even a tinge of attachment for the Lord? We should sincerely ask our inner selves this question.

The gradual process of worship:

This does not mean we have to give up the process of worship. Rather, it means we will have to make gradual progress on the proper path according to our qualification.

Here is the gradual process of *bhajana*:

adau sraddha tatah sadhu-sango 'tha bhajana-kriya tato 'nartha-mvrttih
syat tato nistha rucis tatah athasaktis tato bhavas tatah
premabhyudancati sadhakanam ayam premnah pradurbhave bhavet kramah

“In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of sadhana-bhakti, the execution of devotional service according to the regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This

is the gradual development of love of Godhead for the devotee interested in Krishna consciousness."

We have no alternative but to perform *bhajana* under the shelter of a bona fide spiritual master, and we cannot perform *bhajana* or *anartha-nivrtti* without taking shelter of the bona fide spiritual master's lotus feet. Unless we remove unwanted things from the heart, we cannot develop stability and taste in Krishna's service. The day we realize that our spiritual master, who is the servitor God, is nondifferent from Caitanyadeva, we will be allowed to serve Sri Gaurasundara. On that day we will be able to engage in the confidential service of Sri Radha-Govinda according to our permanent *rati*. Then even searching for Brahman will appear insignificant and unnecessary. Only when we understand the spiritual master as a dear associate of Sri Krishna Caitanyadeva will Sri Radha-Govinda's pastimes manifest in our pure heart. Then we will be fortunate enough to see the beautiful form of Sri Gaurasundara, whose body is as brilliant as a *campaka* flower - the color of the daughter of Vrsabhanu - and made ecstatic by the uniqueness of Sri Radhika's love.

The nature of a person counted as one of Gaura's associates:

When a living being has been given love of God by Sri Gaurasundara and has therefore become the Lord's associate, he no longer has any duty other than to distribute love of God. He will remember Sri Gaura-sundara's order, *prthivite ache yata nagaradi grama sarvatra pracara haibe mora nama* and, as an order carrier, become a transcendental postman like Sri Nityananda and Sri Haridasa. At that time, he will go door to door and beg:

bhaja krsna kaha krsna laha krsna nama krsna pita krsna mata krsna dhana prana

"Say 'Krishna,' worship Krishna, and chant Krishna's names. Krishna is your mother, Krishna is your father, and Krishna is your life and wealth."

Then, following the order recorded in *Sri Caitanya-candramrta* (90) he will beg:

dante nidhaya trnakam padayor nipatya krtva ca kaku-satam etad aham bravimi he sadhavah sakalam eva vihaya durad caitanya-candra-carane kurutanuragam

“Taking a straw between my teeth I fall at your feet hundreds of times and implore you with sweet words, ‘O noble soul! Please throw out everything you have learned and cultivate attachment to the lotus feet of Sri Gauranga'.”

THE SOUL'S ETERNAL PROPENSITY

Place: Sri Gaudiya Matha, Vidvad Sabha, Ultadanga, Calcutta Time: Monday, 4th May, 1925

MANGALACARANA

om ajnana-timirandhasya jnananjana-salakaya caksur unmilitam yena tasmai sri-gurave namah

yasya deve para bhaktir yatha deve tatha gurau tasyaite kathita hy arthah prakasante mahatmanah

One can only gain knowledge of the Absolute Truth by the descending path:

Today our subject for discussion is the soul’s eternal propensity. There are two ways to learn about any subject. One way is to study the imaginary reflection of an object according to our individual or collective sense perception of it. This is called the ascending path. But sense perception cannot ascertain the nature or presence of the Absolute Truth. Real knowledge comes directly from its eternal source, and it will change our previous understanding. For example, when sunlight comes from the sun globe and reflects in our eyes, we are able to see the sun. This is real knowledge about the sun. *Srimad-Bhagavatam* says this is how knowledge of the Absolute Truth is to be gained.

The definition of knowledge gained through the senses and the fate of the materialistic scholar:

Whatever information we gather through the senses doesn’t tell us about the actual object. It’s like this: If an unqualified, inexperienced youth, who is unfit for understanding the *rasas* described in a literary work, reads Kalidasa’s *Kumarasambhava*, he will not be able to relish that book’s sweetness. But if the same book is read by an experienced, qualified adult, that adult will understand the book’s purport. Knowledge of the external world is changeable and meant to be disturbed by time. Material knowledge changes by both one’s experience and the passage of time. A youth’s knowledge is better than that of a boy; a middle-aged person’s knowledge is better than that of a youth; an old person’s

knowledge is more advanced than that of a middle-aged person; someone who is a hundred years old knows more than an eighty-year-old. Similarly if one lives more than a hundred years or a thousand years or ten thousand years, one will have progressively more knowledge than someone younger. In this way, one who can accumulate knowledge over time and have more knowledge than others, and the knowledge of your inferiors will always appear less, more limited, and incomplete than one's own. This proves that knowledge that is changeable has limits and is, by nature, incomplete. It is distorted by time and can never help us understand the science of the Absolute Truth. Knowledge based on the material senses is by definition mundane, and while describing this kind of ascending knowledge *Srimad-Bhagavatam* (10.2.32) states:

ye 'nye 'ravindaksa vimukta-maninas tvayy asta-bhavad avisuddha-buddhayah aruhya krcchrena param padam tatah patanty adho 'nadrta-yusmad-anghrayah

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahma and the other demigods said:] "O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet."

You cannot learn about the Absolute Truth by the ascending path. The followers of the ascending path think that when their goal is achieved, they should reject the means by which they achieved it. They create a distinction between the goal and the means. What to speak of this, they even think that the means is so temporary that somehow or other, if they can get rid of it, they will be safe. The work of climbing is called the ascending path. In other words, to try to see the superior object with the help of worldly experience, knowledge, and sensual expertise, is called the ascending path. But you cannot touch reality this way. When we use our imagination, the Absolute Truth often appears imaginary - and it awards imaginary knowledge.

The definition of descending path:

When sunshine emanates from the sun globe and enters our eyes, there is

nothing blocking the sun globe from our eyes. So by looking, we gain direct knowledge of the sun. The sun is far from the earth, and from its own position the sunshine emanates. Therefore there is no distortion or change as the sunshine comes to earth. In the same way, knowledge of the Absolute Truth descends and helps us understand it. This is called the descending path. Only when the Absolute Truth, who is self-manifest and independent, displays His own characteristics in this world without flaw or distortion can we gain actual knowledge. This is the descending path - the path of service to the transcendental Lord.

The science of the self, and the misconception of accepting the body as the self:

(a) Accepting the gross body as the self:

To understand the soul's eternal propensity we have to first understand what the soul is. We have to start with some information. The word *atma* means "I." As soon as we try to conceptualize the soul, or "I," we immediately accept the visible material body made of five gross elements (earth, water, fire, air, and sky) as the self. Then we decorate the gross body in various ways. We become busy eating good food, living in a comfortable residence, and so on. At that time, taking care of the body becomes our main duty: *sariram adyam khalu dharma sadanam.*

(b) Accepting the subtle body as the self:

When we start to accept the mixture of gross and subtle bodies and the reflection of the spirit as the self, then we come to think of the subtle body as "I am." Then we try to uplift the subtle body by a number of material activities or functions, and we think, "Let's not be confined by our current subtle body - let's become broadminded. Then we think of doing good for others, performing welfare activities for the gross bodies of the people of this world, opening hospitals to care for others' gross bodies, establishing various types of "service" centers, reforming society, securing national independence, speaking out about the truth, feeding people, guiding society, eradicating social disturbances, being moral, advancing or nourishing the subtle body, becoming educated to better improve our sense gratification, studying literature, grammar, poetics, ornamental language, philosophy, and so on. In this way, an unlimited flow of thoughts and activities transforms us. When we accept our

gross and subtle bodies as the self we think doing any or all of these things is our true calling.

The science of the self as described in the Vedic literature:

But the revealed scriptures do not call the gross and subtle bodies *atma*. The *Bhagavad-gita* (2.20, 2.22) states:

na jayate mriyate va kadacin nayam bhutva bhavita va na bhuyah ajo nityah sasvato'yampurano na hanyate hanyamane sarire

vasamsi jirnani yatha vihaya navani grhnati naro 'parani tatha sarirani vihaya jirnany anyani samyati navani dehi

"For the soul there is neither birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, undying, and primeval. He is not slain when the body is slain."

"As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones."

The nature of the two material designations:

The gross and subtle body - these are the material designations imposed on the spirit soul. The soul is indestructible and unchangeable; the body and mind are changeable. In the functioning of the mind we'll always find love and quarrel, attachment and hatred. When our selfish interests are disturbed we want to quarrel; as long as no one disturbs our sense gratification we feel love. We see these changes in both body and mind at every moment.

The body's atoms and molecules change moment by moment. The physical make-up of a newborn is different from that of a boy, which is different again from that of a youth, a middle-aged person, and an old person. Our mental state also changes at every moment. The mind we have in the morning is different from the mind we have at noon, which is different again from the mind we have in the evening, at night, and by dawn.

So these two gross and subtle designations have covered the soul, or "I," and shown us something else. If we see a paddy field from a distance and think the

weeds growing up with the rice plants are paddy, then we are not seeing the true picture. If we uproot the weeds in the paddy field, we will see more clearly what paddy is.

So the combination of material and spiritual natures has created a mixed state we presently call “me.” But spirit is self-manifest and active. If the mind is really “me,” then why does the mind remind me what I am not? The mind doesn’t contemplate spirit; it keeps itself engaged in perceiving dead matter. This means the mind is not made up solely of spirit. Since the mind is mixed with matter it is unable to see spirit.

The soul never cultivates matter. The spirit soul is eternal and devoid of transformation. If my mind had become the soul, or eternal, then why am I sometimes a fool, sometimes learned, sometimes asleep, and sometimes awake? The soul has no material propensities at any time.

The pure propensity of the soul:

The soul’s nature is simply to cultivate a relationship with the Supersoul. The soul has no other propensity. When we misuse the soul’s propensity by becoming attached to objects other than the Complete Whole, the soul’s nature becomes dormant. The soul’s propensity is not lost - it can never be lost and is always active in one way or another - but the soul can only act properly when it cultivates its relationship with the Supersoul.

The propensity of the conditioned souls adverse to serving Krishna, or of the mind:

When the soul’s propensity is not used to cultivate spirit, it is understood that the soul’s propensity has been changed. It cannot really be changed; the propensity of the soul is constitutional and always remains. Still, it is being wasted on temporary matters, that’s all. For example, if we decide to go to Kasi, but instead of going to Howrah Station we go to Sealdah Station and board a train to Darjeeling, we can say we went to the station, boarded a train, and used our body to do everything required, but we still won’t reach our destination. Our spiritual propensity has been active, but it is thrown into confusion because it has been engaged in temporary, material things. The propensity is still there, but it is being misused. At present, we are wasting our propensity to see and

touch objects on perishable, material objects. Yet the soul's only engagement or duty is to cultivate a relationship with the Supersoul.

In our present condition, the nose smells a bad odor, the eyes look at nasty things - our senses are being misused. At present, "my happiness" and "I" - the friendship between these two is imaginary. If I am actually qualified to enjoy happiness, who can stop me? But we can see clearly that everything vanishes in due course of time - even our beautiful teeth and clear eyesight. In old age the power of touch also diminishes. Why does wine bring momentary happiness but in the next moment drown one in a pool of distress?

The result of the activities of a body and mind averse to Krishna:

A suitable punishment awaits those who serve the gross and subtle objects of this world with their body and mind. They will again and again be immersed in an ocean of distress because they misuse the natural, eternal propensity of the soul. If in the course of their pathetic suffering an exalted person mercifully teaches them the cause of their pain and they become inclined to serve the Supreme Lord with body, mind, and speech under his guidance, then the time has come for their fortune. *Srimad-Bhagavatam* (10.14.8) states:

tat te 'nukampam susamiksamano bhunjana evatma-krtam vipakam hrd-vag-vapurbhir vidadhan namas te jlveta yo mukti-pade sa daya-bhak

"My dear Lord, one who earnestly waits for You to bestow Your causeless mercy on him while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words, and body is surely eligible for liberation, for it has become his rightful claim."

It's not intelligent to waste time in material pursuits. Had the activities of the gross and subtle bodies been natural to the soul's interests they would accompany the soul at the time of death. But our gross and subtle conceptions and the world in which we explore them remain here.

The impersonalists' idea about the soul's nature:

Then, what is the soul's propensity? A desire to investigate this appears in our mind. The impersonalists say, "To live only as spirit is the soul's natural propensity." But there is no fault in transcendence once material association has

been eradicated. The idea that the spirit's natural propensity is to live without spiritual variety is nothing but atheism. In the conception of the soul merging with the Supersoul, the soul has no function. The soul is fully spiritual; if the soul's natural function is denied, then the soul will be destroyed as a result - it will be indistinguishable from a dead stone. We get pleasure by seeing, smelling, tasting, touching, and hearing. If the soul is not functioning, and if nothing enjoyable exists, and if there is no enjoyer or act of enjoyment, how can there be any happiness? We are not functioning properly under the three modes of material nature, but when we become transcendental to the modes, we are eternal and fit to enjoy and be enjoyed. If this state is rejected for an inactive state, we will be no better than dead stones.

If we think that to eradicate the soul's material faults we should also eradicate the soul's spiritual qualities, this kind of reasoning is both foolish and self-deceiving. For example, I have a boil and go to a doctor for advice on how to free me of the pain. The doctor advises me to slit my throat so I will never feel pain again. But I need only cure my boil; I don't need to kill myself! The Mayavadts try to cure boils by destroying themselves.

We need to cure the suffering we experience in this world of material varieties, but that doesn't mean spiritual varieties should be destroyed or denied. Such a misconception is born of foolishness, and devotees don't respect such advice. It is never proper to destroy the natural propensity of the soul. Rather, we must destroy that which is not "me." The eternal propensity of the soul prohibits and condemns in all respects destruction of the self. Intelligent persons don't want some imaginary peace in the form of self-destruction. Cultivating a relationship with the Supersoul is the soul's eternal occupation. Impersonalism, which is something learned by taking to the ascending path, is simply atheism and cannot be called religion. Rather, it is a way to suppress religion. I can't walk any further, yet if while walking I think I'm not walking just to forget the trouble of walking, then that's just imagination born of worldly hypothesis. To consider the faults inherent in matter to be spiritual, and to imagine the abomination of material varieties in spiritual varieties, is just gossiping. The cultivation of the body and mind can never be called the soul's eternal propensity. The soul always searches for the Supersoul.

The process of cultivating the self, and the instructions of the Vedas:

We can play chess for a long time with mundane conceptions, but those

conceptions won't help us arrive at a factual conclusion - at reality. We cultivate knowledge of the soul by contemplating spirit. The *Chandogya Upanisad* rejects the material conception with the mantra *kena kam vijamyat.* The statement of the Veda is meant to refute the misconceptions born of sense perception of those who accept matter as spirit. The *Brhadaranyaka Upanisad* describes the soul's duty of cultivating spirit in the mantra *atma va are drastavyah srotabyah mantrabyo nidi dhya sitabyah.* The *dva suparna* verse from the *Mundaka Upanisad* and the *apanipadah* verse from the *Svetasvatara Upanisad* confirm the eternal relationship between the soul and the Supersoul as servant and master, and describe the Supreme Lord as inconceivably powerful.

Conditioned life:

In the material world one clay pot cannot converse with another, and even if two clay pots smash against one another and break, nothing happens. The Supersoul is the director. According to how the various beings live their temporary, conditioned life, the Supersoul awards them results in the form of happiness and distress. At that time, in the eyes of the conditioned souls, the Supreme Lord in the form of the universe becomes the object of their enjoyment. They cannot understand the purport of the *isavasya* verse from the *Isopanisad.* Rather, they think, "We have a tongue for sense gratification and canine teeth to eat meat and fish. We also have genitals with which to enjoy sex." In the conditioned state the "I" is the husband of many women, the *visaya* of many *asrayas,* the *asraya* of many dependents, and the proprietor of many places. In this way the living beings imagine themselves enjoyers of their own activities and thus they engage in fruitive pursuits.

Everyone in this world is greedy for sense gratification because of bad association, of which they have plenty. When these people speak on religious subjects, their audiences always ask first if there is anything in their religion that will please their senses. They are eager for material enjoyment. The whole world is filled with phrases like "my enjoyment," "my happiness," "my peace," "give me," "give me," "give me." No one thinks even accidentally about Krishna's sense gratification. The day we understand that our only duty is to serve the master of the senses, on that day we will find our fortune.

It is everyone's duty to always cultivate Krishna consciousness regardless of time, place, or person:

Whether one is a demigod or a human being, it is our duty to always cultivate God consciousness. The Vedic mantra *yada pasyah pasyate rukmavarnam* instructs us to stop performing fruitive activities, whether pious or impious, and the *Bhagavad-gita's* mantra, *brahma bhutah prasannatma* [Bg. 18.54] teaches us what it means to be self-realized.

mukta 'pi lilaya vigraham krtva bhagavantam bhajante

"Even liberated souls take pleasure in establishing the Supreme Lord's deity and worshiping Him."

Quoting this statement by Sri Vishnu Svami, Sridhara Svami confirms that even liberated souls eternally engage in serving the Supreme Lord. Everyone and everything in existence should serve the Supreme Personality. No matter what our condition, our only duty is to serve Lord Hari. Either in this world or the next, everyone, including the demigods, human beings, animals, birds, and so on, has no duty other than to serve the supreme eternal Lord. No other activity is natural to the soul because all other objects and tendencies continuously change.

The nature of the transcendental senses and the result of using them according to their natural propensity:

The day we transfer our spiritual interest from this world to Goloka, on that day we will become eligible to hear the sound of Krishna's flute in *madhura-rati* while being reinstated in our constitutional position. The day our pure heart is attracted by the sound of the flute, on that day we will rush to the transcendental *rasa* dance arena, being overwhelmed in our heart of pure goodness. At that time no worldly duties, no social obligations, no Vedic injunctions, no bodily functions, no bodily pleasures, no personal happiness, no concern about chastity, and no amount of reprimands from relatives will stop us. All these things will no longer draw us to them. Rather, material fame will be nothing but straw in the street, heavenly pleasure will be like sky-flowers, and liberation like a moon-pearl, and thus we will follow the unalloyed path and duties of the *akincana gopis.* At that time the sweetness of the holy name will enter our ears through the words of our spiritual master, and the Lord's transcendental form will become the only object of our spiritual eyes. Being attracted by the Lord's most wonderful form we will serve Him. Made greedy by His nectarean words we will become attracted to His service.

At that time, the adulterated, rotten, old, boring mundane *katha* will no longer intoxicate us. Instead, we will revive our eternal propensity to serve Krishna, and in our *sthayi-bhava* the mellows of devotional service to Krishna will manifest in the mixture of the ingredients of love - *alambana, uddipana, vibhava, anubhava,* and so on. That's when we will be able to gratify Krishna's senses. Sri Krishna's lotus feet are that supreme shelter we have been seeking but which we could only obtain after we had eradicated all kinds of *anarthas.*

The differences between the five rasas according to the five ratis of liberated souls:

The soul has the propensity to engage in five kinds of relationships with Sri Krishna. That is, it is the eternal propensity of the soul to serve Krishna by manifesting five kinds of *rasas* through five kinds of *ratis* [attachments]. The five *rasas* are *santa, dasya, sakhya, vatsalya,* and *madhura. Santa-rasa* is a neutral existence without anything unfavorable. *Dasya-rasa* has a little affection, so by comparison, it is superior to *santa-rasa* because it includes the qualities of *santa-rasa. Sakhya-rasa* is further advanced. In this *rasa* there is no thorn in the form of reverence. Instead, its main ornament is love and devotion. *Vatsalya-rasa* is superior to *sakhya-rasa.* This *rasa* has such thick affection that the worshipable object appears to be under one's care. *Madhura-rasa* is topmost, and it includes the beauty and greatness of *santa, dasya, sakhya,* and *vatsalya.* To serve Sri Krishna with these five kinds of *ratis,* or types of attachment, without interruption or motivation is the soul's eternal duty.

We have heard about the living beings' constitutional position in *Sri Caitanya-caritamrta* [Madhya 20.108]:

jivera svarupa haya krsnera nitya dasa.

The relationship between the Supersoul and the soul, and the Mayavada understanding:

In the Vedic mantras words like *atmaratih* and *atmakridah* are applicable to the soul's eternal inclination to serve Krishna. The word *rati* is derived from the verb *ranja. Ranja* means "attachment" or "attraction" The word *atma* means "I am." The word *paramatma* means "the supreme 'I am.'" Krishna alone is qualified to be the supreme "I am" because He is the absolute doer and has

prabhava and *vaibhava* expansions.

The minute soul, who is under the control and subordination of the Supreme Spirit, is an insignificant “I am,” and Vedic statements like *tat tvam asi* confirm this. The Absolute Truth is one without a second; He is nondual knowledge and full of spiritual variety. The eternal duty of the insignificant “I am,” who lives eternally under the shelter of the supreme “I am” is to satisfy the desires of the supreme “I am.”

At this juncture, Sri Madhusudana Sarasvatipada has included *sayujya-mukti* as part of eternal devotional service. He said, “To become one with the ‘supreme I am’” is a similar goal to attaining residence on the same planet as the Lord. But in this concept, the eternal spiritual variety is heavily obstructed because at the root of this concept is the spirit of enjoyment.

Herein lies the difference between the pure *suddhadvaitavada* of Sri Vishnu Svami and his followers (like Sridhara Svami) and the understanding of the Mayavadis. Not understanding Sridhara Svami’s pure conclusion, those who depend on knowledge gained through their senses mistakenly consider Sridhara, “the only protector of devotional service,” a Mayavadi. Because people misunderstood the *suddhadvaitavadi* concept of accepting subordination under the Lord as the all in all, and the *visistadvaitavadT* concept of oneness with God, so Sri Madhvacarya, the *suddhadvaitavadi* guru appeared.

Krishna’s lotus feet alone are the eternal truth:

The eternal truth - the Absolute Truth - is contained only in service to Krishna. If we are fortunate enough to become sold out to Krishna’s lotus feet and those who are intoxicated by serving those same lotus feet as the reservoir of pleasure, we will become qualified for that service, which is the rarest of the rare. When will that day arrive for us?

Sri Gauracandra’s instruction:

From Sri Gaurasundara’s statements we have come to know about the duty of our human life. He did not give a single prescription for our material advancement. Rather, He instructed us to give up all hope of lording it over material nature and for mundane fame. He taught us to respect even those who

are not respectable, and to become as tolerant as a tree when others attack us. He said to become lower than a blade of grass and more tolerant than a tree - and then to chant the holy name constantly.

The meaning of the first verse of the Siksastaka:

ceto-darpana-marjanam bhava-maha-davagni-nirvapanam sreyah-kairava-candrika-vitaranam vidya-vadhu-jivanam anandambudhi-vardhanam prati-padam purnamrtasvadanam sarvatma-snapanamparam vijayate sn-krsna-sahkTrtanam

The phrase *ceto-darpana-marjana* indicates the removal of unauthorized philosophical speculation, the cheating propensity, previous *an-arthas,* and all inauspiciousness from the heart. By properly performing *krsna-kirtana* all material desires and philosophical misunderstandings are vanquished. By properly performing *krsna-kirtana* the blazing forest fire of attachment to karma and *jnana* are extinguished. By properly performing *krsna-kirtana* the lotus of all auspiciousness blossoms in the heart and is as soothing as the cooling rays of the moon. Proper *krsna-kirtana* is the beloved husband of the wife of transcendental knowledge. For those who chant, it enhances the ocean of bliss at every step, and it bestows on them the ability to relish transcendental nectar. It gives love of God and bestows on the soul the freedom to engage in transcendental loving service in the spiritual sky.

The krsna-kirtana famine in this godless world:

In this godless world no customers are looking for pure *krsna-kirtana.* As long as people think themselves nondifferent from the body, they cannot understand the need for *krsna-sankirtana.* Instead, they praise material desires, *jnana*, and fruitive activities. What to speak of pure *krsna-kirtana* in this godless world, no one even performs a partial form of *kirtana. Kirtana* about things not related to Krishna is Maya’s *kirtana*, and people are passing it off as *krsna-kirtana.* As a result, both chanters and audience are cheated. There is no remedy for the material disease other than chanting Krishna’s holy name:

harer nama harer name harer namaiva kevalam kalau nasty eva nasty eva nasty eva gatir anyatha

The description of the different namaparadhas committed in the godless world:

There is no alternative to chanting the holy name of Hari. At present there is a famine in terms of *harinama.* Nowadays, people are trying to use *harinama* to fill their bellies, accumulate fame and women, cure diseases, and draw prosperity to their country or society. But *harinama* is not a tool to help us increase our material pleasure or attain liberation.

These days, materialistic people are eager to offend the holy name. After the performance of *asta-prahara kirtana* (a twenty-four-hour *kirtana),* if they then discuss how to eat and live nicely, or quarrel, or discuss sense gratification, then such a *kirtana* cannot be called *asta-prahara kirtana.* Only constant chanting of the holy name of Hari can be called *asta-prahara kirtana.* Offensive chanting is never *asta-prahara kirtana.*

The reaction to *namaparadha* is material enjoyment. During the perverted form of *asta-prahara kirtana,* the chanters are not chanting Lord Hari's transcendental name; rather, they are chanting *maya's* name. Those who chant the Lord's pure name are guaranteed to awaken their love for Krishna. In recent times, people cheat by advertising *maya's sankirtana* as if it were *krsna-sankirtana.* It is extremely necessary to save neophyte devotees or people with shaky faith from this cheating business.

The conception of the science of Lord Visnu and His three energies:

Lord Vishnu has three principal energies. The Vedas call these energies *tridha nidadhe padam:* internal, external, and marginal. Since we have forgotten these three energies we cannot understand Him as Trivi-krama. We commit *namaparadha* when we think Krishna falls under the jurisdiction of our senses. As a result, we are bereft of achieving our fortune. By chanting Krishna's name, Krishna's senses are gratified. Chanting is not meant to please these rich people, that donor, or such-and-such demigod. Conditioned souls who try to control Krishna supply fuel to the fire of their material enjoyment.

The conception and destination of those who believe in the impersonal feature of Lord Visnu:

There is another class of people who say, “Remove the Lord’s hands, legs, nose, eyes, and whole body! Take away all His enjoyment! All the ingredients of and devices for enjoyment are meant for human beings, animals, birds, ghosts, and so on.”

Both enjoyment and renunciation are stool - but one is liquid and the other dry. So both are to be abandoned by those who desire eternal benefit. One cannot worship Krishna if he thinks Krishna a historical person or an object of his own gratification. Those with such mentalities worship only *maya.* Those who maintain a mentality of “I” and “mine” -even if for millions of years they continue their loud, offensive chanting of the holy name, they will only increase their bile. They will not achieve the mercy of the holy name or love of God. *Sri Caitanya-caritamrta* (Adi 8.16) confirms:

bahu janma kare yadi sravana kirtana tabu ta’napaya krsna-padeprema-dhana

“If one is infested with the ten offenses in the chanting of the Hare Krishna maha-mantra, despite his endeavor to chant the holy name for many births, he will not get the love of Godhead that is the ultimate goal of this chanting.”

vancha-kalpatarubhyas ca krpa-sindhubhya eva ca patitanam pavanebhyo vaisnavebhyo namo namah

THE SUPREMACY OF MANKIND

Place: Sri Gaudiya Matha, Ultadanga, Calcutta Time: Saturday, 22nd August, 1925

A comparison between humans and animals:

Among all the various types of living entities, human beings are the greatest. But what is their greatness? If we analyze it, we can see that human greatness lies in their qualification for and right to please Lord Hari. If you say, “Since human beings have the power to discriminate, that makes them superior,” I will say that this power of discrimination is seen in many animals and in birds as well. But even if an animal or bird has the power to discriminate, it is not farsighted, with an ability to see into the future. If this farsightedness is dovetailed with attempting to satisfy Lord Hari, as a trait it becomes both glorious and successful. Humans and animals eat, sleep, mate, and defend; these activities are

the same in all species. If we show an animal a stick it will become afraid, and if we caress it the animal will be pleased. But animals know nothing about past or future. They have no way to know things through history or writing or even sound.

The most ancient quotes about the words bhajana and pujana:

We find examples of the worshipable, the worshiper, and the worshiped in the most ancient literature humankind knows, namely, the *Rk-samhita*. That book contains prayers to different demigods. The persons who offered those prayers were the greatest persons of their time. We have come to know the word *pujana* from the literature of that ancient civilization.

It is a duty to worship persons superior to me. To subordinate ourselves to a superior authority is called *pujana*. The greatest object is always worshipable. The idea that a worshiper is always subordinate to the worshipable, and that the act of worship is indicative of one's acceptance of his subordination is found in that literature.

The relationship between polytheism and the development of Mayavada:

Later, polytheism and five-god worship gradually became prosperous and transformed into pantheism. In the beginning, seeing many great personalities and worshipable objects, polytheism was introduced. Polytheism gradually became worship of God in an unmanifest form in the universe, which became the Mayavada concept. In other words, the desire to see things impersonally over time develops in the hearts of living beings.

The concept of Lord Visnu as supreme:

Moreover, although people accept many great personalities or demigods as worshipable, they too worship that most worshipable, unrivaled personality. No one is equal to or greater than Him. The *Rg Veda* (1.22.20) glorifies Him:

tad visnoh paramam padam sada pasyanti surayah diviva caksur atatam

"All the *suras* aim for Lord Vishnu's lotus feet."

The *Rg-samhita* doesn’t mention any demigod who has a position greater than Lord Vishnu’s. There’s no wrong in worshiping different demigods to show respect, or to offer due respect to powerful, learned, and noble persons. But to worship them as independent gods, or to worship them as if they are not the Lord’s servants is a fault. Committing this mistake does not serve the purpose of the Absolute Truth, which is ascertained by the mantra *ekam eva advitiyam* [“The Supreme Lord is one without a second”]. Rather, such thinking encourages polytheism, which is against the principles of *Vedanta*.

The difference between worshiping Lord Visnu and worshiping the subordinate demigods:

The Absolute Truth is one without a second; He is nondual knowledge. What did Sri Gaursundara teach about that Supreme Truth from the *Brahma-samhita:*

isvarah paramah krsnah sac-cid-ananda-vigrahah anadir adir govindah sarva-karana-karanam

“Krishna, who is known as Govinda, is the Supreme Godhead. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin and He is the prime cause of all causes.”

Sri Vyasadeva also glorified this same fact in the *Padma Purana:*

visnau sarvesvarese tad-itara-sama-dhir yasya va naraki sah

“One who considers another living entity to be equal to Lord Visnu has a hellish mentality.”

Those who consider Lord Vishnu, who is the controller of all the demigods, as equal to His subordinates lack knowledge of the Absolute Truth. Their ignorance does not diminish the greatness or supremacy of the Absolute Truth.

The *Bhagavad-gita* (9.23) says,

ye py anya-devata-bhakta yajante sraddhayanvitah te 'pi mam eva kaunteya yajanty avidhi-purvakam

“Whatever a man may sacrifice to other gods, O son of KuntI, is really meant for

Me alone, but it is done without true understanding."

One can never achieve any real benefit by such illegal worship. The Absolute Truth, the Supreme Lord, is He to whom everyone offers worship. If one accepts the doorkeeper of a house as the landlord, one learns nothing about the landlord. To think so wrongly is called *avidhi*, or "illegal," or without true understanding. But to worship the Absolute Truth by accepting Him as worshipable is not illegal.

The Vaisnavas' nature of respecting others and worshiping demigods:

Sri Gaurasundara has properly taught us to give respect to others. If we don't practice offering respect, our hearts will remain envious because of our material desires, and the glorification of Hari will not appear on the tip of our tongues. Because Vaisnavas are nonenvious, they always give others respect. Therefore they are also not hesitant to give due respect to the demigods or any superior object or person in this world. They display respect to all the demigods and living beings knowing that Lord Krishna is present in the hearts of those beings. However, they are not in favor of giving respect to anything that has no relationship to Krishna. Although fruitive workers give out temporary respect, it represents the temporary excitement and duplicity of their envious hearts.

Lord Visnu's supremacy as the almighty:

If we carefully study *om tad visnoh paramam padam* from the *Rg Veda*, we can see that the prayer is the main instruction of the *Rg Veda.* Although the demigods have been counted in the category of Lord Vishnu, Lord Vishnu alone belongs to the fourth dimension - His position is supreme. He alone is the eternal object of worship for the demigods. On the other hand, because all the demigods are different energies of the Absolute Truth, Lord Vishnu, it is not unreasonable to consider them godly. But none of them is an independent truth.

We often call our parents "directly god," and we address strong, powerful personalities as "god," but are they the supreme controller? Is there no superior authority above them? If we consider this, we can see they are not the ultimate controller but simply parts and parcels of Lord Vishnu. Because they have attained some of the Lord's qualities and a minute bit of His power, they are able to draw our attention and faith. But no one has undisputed greatness and

independence like the Supreme Absolute Truth. He is unrivaled. This is why although some materialistic people, according to their knowledge, consider the various demigods the supreme truth, saintly persons who possess full knowledge serve Lord

Vishnu alone as supreme. Using the sound-evidence in the ancient Vedic mantras, Sriman Madhvacaryapada, who was fully knowledgeable, ascertained that Lord Vishnu only is the Absolute Truth.

Foolishness born of material conceptions:

By seeing material, limited objects with our senses we have developed such a bad mentality that we hurry to use our material ideas and experience on the transcendental personality, Lord Vishnu, who is fully spiritual, all-pervading, and incomprehensible to our material senses.

The cause of human superiority and an example:

Wherein lies a human being's greatness? Humans can hear about the behavior of the previous *mahajanas* and mold their lives accordingly. After many lifetimes a living entity comes to the human form of life, which is rare and temporary yet can bestow spiritual perfection. There is no doubt that serving the Supreme Lord is the only duty of human life. The ultimate goal of the human form of life is to gain knowledge about the Supreme Lord. In this ever-changing world, human beings will either advance toward godly life or degrade themselves and become animals. Without serving the Supreme Lord and remaining subordinate to Him, those temporarily in human bodies can never be benefited.

Due to an absence of hearing the topics of Hari from the mouth of saintly persons the bodily and mental propensities exhibit prominence:

Is there any real friend who can protect us from the spiritual poverty of not hearing *hari-katha?* Influenced by the false ego, human beings become so irresponsible that they proudly preach unauthorized conclusions as truth. They stand against their own power to discriminate and bring about their ruination by absorbing themselves in the apparently sweet topics of sense gratification. If by good association we are given the chance to remain aloof from people busy satisfying their animal propensities, only then can we hope for our own well-

being. When people fall into bad association, they consider themselves expert and sometimes become crazy. We should not associate with anyone other than those engaged always in Lord Hari's service. To worship Hari is the perfection of human life. Don't waste time. Immediately start your worship of Lord Hari. With firm enthusiasm and confidence dedicate your human form of life to securing the ultimate goal.

If we waste time, other godless and sinful people will have the chance to approach us and influence us with their bad ideals. Sometimes they will say, "Just enjoy life," or, "It's your foremost duty to serve your country." Sometimes they will say, "To serve the village where you live, to worship the village deity, and to develop the society in which you live is your main duty." In this way, they will ruin us with their many instructions on physical and mental development. Hearing their advice we will think, "Since God gave us canine teeth and created so many birds, animals, and fishes to feed us, we must nourish our body and everything related to our body with these beings." We will think it's our god-given duty to eat flesh. We will also think, "Because we are young, we must follow the nature of the young. Because God has given us eleven senses, we should use those senses to collect things to enjoy." And in order to better enjoy our senses, we will say that God has no hands, legs, eyes, or nose and therefore is a formless, limited, impersonal, being devoid of spiritual varieties. "All eyes, ears, noses, tongues, and everything else in the material world are meant for our own enjoyment" - we will preach such offensive statements. We will also treat those who are against our eternal benefit as friends, because they show us an apparently sweet path by speaking in favor of our sense gratification. But how long will such friends help us? What power and abilities do they actually have? Shouldn't we take even a little time to scrutinize the actual characteristics of these friends?

By giving up the Lord's service we sometimes fall into illusion and sometimes become fond of pious and impious activities:

Am I the bundle of senses with which I perceive the external world? Whether or not God exists, we think, we have nothing to lose or gain. We have given up cultivating eternal religious principles and are now busy with civic administration. We often consider irreligion religion, think extremely godless persons are pious or God-fearing, imagine a Vaisnava *aparadhi* or other nondevotee is a topmost Vaisnava, and accept deceitful opinions as spiritual

instruction. We try to accumulate piety and commit sin in a variety of ways. Sometimes, by displaying the duplicity of giving up piety and impiety we end up godless. The *Mundaka Upanisad* (3.1.3) states:

yada pasyah pasyate rukma-varnam kartaram isam purusam brahma-
yonim tada vidyan punya-pape vidhuya niranjanah paramam samyam upaiti

"When one realizes the golden form of Lord Gauranga, who is the ultimate actor and the source of the Supreme Brahman, he attains the highest knowledge. He transcends both pious and impious activities, becomes free from worldly bondage, and enters the divine abode of the Lord."

Sri Caitanya-caritamrta (Madhya 19.149) states:

krsna-bhakta—niskama, ata eva 'Santa' bhukti-mukti-siddhi-kami, sakali 'asanta'

"Because a devotee of Lord Krishna is desireless, he is peaceful. Fruitive workers desire material enjoyment, jnanis desire liberation, and yogis desire material opulence; therefore they are all lusty and cannot be peaceful."

The general instruction to constantly worship Hari:

Are human beings so foolish that they cannot understand that other than the worship of Krishna they have no other duty? How can they mercilessly waste their rare human lives, which can award them spiritual benefit? The living beings do not and cannot have any business other than worshiping Krishna. Have any of you ever thought about this? Don't you want to make your human life successful? Always worship Hari, engage everyone in His service, and preach *hari-katha* to all beings. The perfection of all moving and nonmoving beings is to take shelter at the lotus feet of Krishna. Our only duty is to act according to our constitutional nature and serve Krishna's lotus feet while giving up all material endeavors. It's not that many things are worshipable. All objects dim when seen in the effulgence of the supremely worshipable Lord. Lord Vishnu is supreme, and He alone is the object of our service.

vancha-kalpatarubhyas ca krpa-sindhubhya eva ca patitanam pavanebhyo vaisnavebhyo namo namah

SRIMATI VRSABHANU-NANDINI

Place: Sri Gaudiya Matha, Vidvad Sabha, Ultadanga, Calcutta Time: Thursday, 27th August 1925 (Radhastami)

Sri Radha gives pleasure to Govinda:

yasyah kadapi vasanancala-khelanottha-dhanyatidhanya-pavanena krtartha-mam yogindra-durgama-gatir madhusudano 'pi tasya namo 'stu vrsabhanu-bhuvo dise 'pi

"Obeisances to the direction that faces Sri Vrsabhanu's daughter. When the breeze coming from that direction playfully moves the edge of His garment, Lord Krishna, who cannot be attained even by the kings of yogis, thinks His life has now become a great success."

This statement has been glorified by Tridandipada Sri Prabodhananda Sarasvati in his book, *Sri Radha-rasa-sudha-nidhi.* Sri Prabodhananda himself was a group leader - in *krsna-lila* he is Tungavidya. Following in his footsteps, we also offer our respectful obeisances to the daughter of Sri Vrsabhanu.

Sri Radha is the enchanter of Govinda. There are many objects in this world that have beauty and qualities. Sri Krishnacandra is the original shelter of all mellows, beauty, and transcendental qualities. He is the original source of all opulence, power, and knowledge. It is impossible to estimate by human knowledge and calculation the greatness of that Supreme Lord, who is the object of service. This is even beyond the grasp of liberated souls. The whole universe is enchanted and bewildered by Krishna's opulence and sweetness. Even Krishna is captivated by His own sweetness! How great is She, then, who can enchant even the enchanter of the whole world, the transcendental cupid? It is impossible to put this into words.

Krishna Himself knows and spreads the glories of Sri Radha, who is the personification of the Servitor God:

Although Krishna is the object of worship, Radha is the object of worshiper. The distinction, the relationship, the superiority and inferiority found between a man

and a woman in this world - we should know that no such distinctions exist in the relationship between Srlmatl Radhika and Sri Krishna. The daughter of Vrsabhanu is not less than Krishna. Krishna has eternally assumed two bodies, one as enjoyer and the other as enjoyed. Unless Srlmatl Radhika's beauty is greater than Krishna's, who Himself is overwhelmed by His own wonderful beauty, no enchantment can take place. Srlmatl Radha is the enchanter of the mind of the enchanter of the world. She is the bee on the flower of Hari's heart, an ocean of nectar for Mukunda, the rays of Krishna's full moon, and the origin of all crest jewels of Krishna's lovers.

It is not possible to describe the truth of the daughter of Vrsabhanu either to one person or a group. The servant has no language to properly describe the object of service. Only the object of service is capable of describing the truth to the servant. This is why Lord Krishnacandra personally revealed to us the science of Srlmatl Radharanl. There is one more person who can disclose the truth about Govindanandini to the pure souls - to those who directly serve the daughter of Vrsabhanu and Krishna - and that is Lord Gaura. Only this form of Krishnacandra, who has appeared in the world by assuming Sri Radha's emotions and bodily color, is capable of revealing Srimati's glories to the world. His dearmost servants, such as Sri Gaurasundara's dear associate, Sri Gurudeva, or the energy of Gaura, can also explain that supremely confidential truth, and no one else.

Before the advent of Sri Gaurasundara, Srimati's noon pastimes were unknown:

The way *radha-katha* was once preached by Acarya Nimbarkapada to Srinivasa Acarya and others was to keep the glories of Srimati simple. They were not much elaborated on. So many had no entry at all into Her noon pastimes, and only the nighttime pastimes of Sri Radha-Govinda were glorified. Compared to the night pastimes on the banks of the river Yamuna that Sri Nimbarkapada described, Sri Gaurasundara described the sweet noon pastimes of Sri Radha-Govinda to His dearmost Srila Rupapada and his followers. These pastimes are far more advanced and complete.

No devotee or *acarya* before Lord Gaurasundara has been able to properly describe the *rasa's* superiority within the conception of *acintyabhedabheda* in relation to *dvaitadvaita* philosophy. No one has been able to describe the most confidential level of Goloka and the newer and newer wonderful pastimes under

the transcendental desire tree near the grove on the bank of Radha-kunda. Some have only been aware of the pastimes in *rasa-sthali*, but none had the qualification to enter into the sweet beauty of the kind of service the daughter of Vrsabhanu renders to Krishna at midday. Being attracted by the sound of the flute, many of Krishna's maidservants, married and unmarried, attained the qualification to participate in the *rasa* dance, but no one from the Niyamananda *sampradaya* had that information apart from the Gaudiyas, who follow Gaura and serve in *madhura-rasa*. No one has had the good fortune to enter the topmost pastimes indicated in a verse Sri Rupa spoke: *dolaranyambu-vamsT-hrti-rati-madhupanarka-pujadi-lvlau:* "They become eager to engage in sports like swinging, roaming in the forest, playing in the water, hiding Krishna's flute, lovemaking, drinking honey, and worshiping the sun god." (quoted in *Sri Govinda-lilamrta)*

Those who are fond of mundane rasa cannot understand transcendental madhura-rasa:

To see the elevated position of a maidservant of Srimati is not within the reach of human knowledge. Except for the most intimate devotees who always engage in Radha's intimate service, no one can ever know these things. The day when all of you will have no material feelings, when you will spit at the thought of morality, penance, fruitive activities, mental speculation, and mystic yoga, and when even the *rasa* dance will not appear so great, on that day you will be able to understand these topics. No language of this world can describe Sri Radha-Govinda's service. When we hear words like *svakiya* and *parakiya* we mix them with our idea of sense gratification. That is why qualified persons capable of speaking, hearing, and understanding Sri Radha-Govinda's pastimes are so rare. To say there is no one would not be an exaggeration.

The misconceptions of mundane sahajiyas refuted:

One class of mundane *sahajiyas* say that while Sri Rupapada displayed the greatness of *parakiya seva*, Sri Jiva did not. The conclusions that such people come to, *who* depend heavily on knowledge gained through their senses and in a spirit of enjoyment, is far from reality or actual truth. The exalted follower of Sri Rupa, Sri Jivapada, became the *acarya* in Sri Rupa Gosvami Prabhu's place. Because in his *Gopala-campu* Sri Jivapada described Sri Radha-Govinda's marriage, and because in his *Sandarbhas* he accepted the path of *vicara-*

pradana[3] the mundane *sahajiya sampradaya* falsely imagine that the pure *parakiya-rasa* Sri Rupa preached was checked by Sri Jivapada. This is not a fact. This kind of misconception we find in the history of the mundane *sahajiyas* about two or three hundred years ago. Even today that belching is found in the mundane *sahajiya sampradaya*.

Sri Jivapada is the *acarya* of the Gaudiyas who follow Sri Rupa. He tried to protect insignificant beings like us from being misguided. So the materially bewildered who have been devoured by their spiritual tastes transforming into something mundane, and who therefore cannot understand the nature of spiritual variety don't meet catastrophe, Sri Jivapada displayed a proper conclusion. Even those who have attained the highest moral platform, who have practiced severe renunciation and are expert in following great vows and religious principles, are unable to understand even a particle of these wonderful pastimes. Simply because unqualified people will be unable to understand *parakiya* pastimes Sri Jivapada, in some places, offered a consideration based on morality to answer the qualifications of those people.

That Jiva Gosvami spoke about *svakiya* does not cause a division in Krishna worship. Sri Radha-Govinda's legal marriage, as Jiva Gosvamipada described it in *Gopala-campu*, is not an attack on the *parakiya* mood. The greatest heroine of *parakiya-rasa*, the daughter of Vrsabhanu, discounted her marriage tie with the mundane Abhimanyu and, by completely deceiving her husband, was prepared to uninter- [1] ruptedly serve the source of nondual knowledge, Vrajendra-suta. The *sahajiyas*, whose brains are full of mundane conceptions, may read into this that Srimati Radhika was attached to a mundane paramour, but the daughter of Vrsabhanu is chaster than Arundhati. All chastity descends from Vrsabhanu's daughter. The lotus feet of Vrsabhanu's daughter are the source of all morality. *Sri Caitanya-caritamrta* (Madhya 8.184) asserts:

yanra pativrata-dharma vanche arundhati

"Indeed, Arundhati, the celebrated chaste wife of Vasistha, also wants to imitate the chastity and religious principles of Srimati Radharani."

The conception of rasa, or rati, and its ingredients:

Sri Krishna is the origin of all *visnu-tattvas*, and Srimati is the origin of all Mahalaksmis. As the fountainhead of all incarnations, Sri Krishna expands into

His *prabhava, vaibhava,* and *purusa avataras.* Similarly as the fountainhead of all Laksmis, Srimati Radhika expands into the Laksmis, the queens of Dvaraka, and the damsels of Vraja. Sri Krishna alone is the husband of all, and the daughter of Vrsabhanu is His eternal, perfect servitor. She is nothing but the crest jewel among all eternal lovers of Krishna.

Sri Krishna is the only *visaya,* or object of service, and all souls with a permanent *rati,* or *bhava,* are the *asraya,* or shelter. The souls in their constitutional position serve Sri Krishna in five different *rasas,* or relationships *(santa, dasya, sakhya, vatsalya,* and *madhurya).* All liberated souls serve Sri Krishna according to their *sthayi-bhava* in one of these *rasas.* Although the *sthayi-bhava* itself is the embodiment of bliss, it transforms into *rasa* when other ingredients are added to it. There are four such ingredients: 1. *vibhava,* 2. *anubhava.* 3. *sattvika-bhava,* and 4. *vyabhicari-* or *sancari-bhava. Vibhava,* which helps one relish *rati,* is of two kinds: *alambana* and *uddipana*. *Alambana* is further divided into two: *visaya* and *asraya*. The object of *rati,* or the person for whom one feels *rati,* is the *visaya alambana.* He who is the basis of *rati,* or in whom *rati* is present, is called the *asraya alambana.*

Transcendental abode and undivided time:

In Vaikuntha, past, present, and future are present simultaneously. The fortune of past and future are not realized in the material world, the perverted reflection of the Vaikuntha world, but this is not so in Vaikuntha, which is the origin of the material world. There, all fortune is realized or felt simultaneously.

The relationship between visaya and asraya:

In Goloka, the nondual knowledge Sri Krishna is the only *visaya,* and the unlimited souls are His *asraya.* The *asrayas* are not separate or different from the *visaya.* They are the *asraya,* or shelter of the nondual knowledge, or the object of service. The relationship between *visaya* and *asraya* is that in truth they are one, but as energies they are many. The *sahajiyas* who are proud of the knowledge they derive from sense perception are unable to understand *visaya* and *asraya*, and impersonalists have no place for the *visaya* and *asraya* in their conception. Visvanatha Kaviraja, the brother of Srila Narahari Tirtha, could not explain the *visaya* and *asraya* clearly in his ornamental book, *Sahitya-darpana.* What to speak of him, even the author of *Kavya Prakasa*, Bharata

Muni, was unable to explain it. But in Srila Rupapada's writing these topics are very clear.

Although unlimited living beings are present as *asraya* for their *visaya,* the nondual knowledge, Sri Vrajendra-suta, remains the main *asraya-tattva.* There are five original *asraya* forms: the daughter of Vrsabhanu in *madhura-rasa,* Nanda and Yasoda in *vatsalya-rasa,* Subala and others in *sakhya-rasa,* Raktaka and others in *dasya-rasa,* and in *santa-rasa* the cows, the stick, flute, the *kadamba* trees, the banks of the Yamuna, and so on, all of whom constantly serve Krishna by their existence.

The ascertainment of authority for rasas like madhura:

Only those who have no time to waste in *maya-katha* can understand the purport of *rasa-katha.* Just to show the truth of this, Sri Rupapada enacted the pastime of giving up material enjoyment and ate only dry *capatts* and roasted chickpeas. He also slept under a different tree every night. By setting this ideal example of renouncing material enjoyment for Krishna's pleasure, he offered us an opportunity to understand these topics too.

The truth about Sri Radha, the embodiment of Krishna's love, cannot be understood through our gross material senses. The daughter of Vrsabhanu is servitor Krishna. Sri Radhika is on the highest platform in His kingdom, where no one is attached to the gross or subtle worlds or to impersonal realization, but which is filled with spiritual wonder and variegatedness in their fullest form.

To serve Krishna, Sri Radhika climbs on Krishna's chest. To serve Krishna, She even scolds Krishna. This is not something our human reason can develop, and it's not something impersonalists can merge into. Only those who have an intense eagerness to serve Krishna can understand the actual purport of our constitutional position.

The truth and glories of Srimati Varsabhanavi:

Srimati Radhika is *svayam-rupa,* beloved of the *svayam-rupa* Kamadeva, or Krishna. The daughter of Vrsabhanu, whose dear follower is Sri Rupa Gosvami himself, is the origin of all transcendental women. As Sri Krishna is the fountainhead, so Srimati is the fountainhead. The *Caitanya-caritamrta* describes

Her character in *Madhya* (8.177) as *krsnallla-manovrtti sakhi asa pasa:* “Srimati Radharani’s *gopi* friends are Her mental activities, which are concentrated on the pastimes of Sri Krishna.”

The group leaders of thousands of *gopis,* thousands of maidservants of the eight principal *gopis,* are constantly serving Vrsabhanu’s daughter. The *sakhis,* who are Sri Radha’s mental activities, are of eight kinds: 1. *abhisarika,* 2. *vasakasajja,* 3. *utkanthita,* 4. *khandita,* 5. *vipralabdha,* 6. *kalahantarita,* 7. *prositabharttrka,* and 8. *svadhinabharttrka.*

The daughter of Vrsabhanu creates spiritual wonders and varieties by enriching the mood of separation with the help of Her various maidservants. Eight *gopis* stand on eight sides of the daughter of Vrsabhanu, and Radha simultaneously possesses their eight moods. According to Krishna’s mood - according to His *rasa* and desire - Sri Radha eternally serves Him, absorbed in the mellow of intimate service to Krishna, being the embodiment of everything He desires.

Sri Krishna’s qualities:

Krishna’s sixty-four qualities are always illuminated in pure transcendental form in His body. Although Sri Narayana possesses sixty of these qualities, they are even more wonderfully present in Krishna. Moreover, the four extraordinary qualities of Krishna are not present in Sri Narayana. Sri Krishna is the ocean of wonderful pastimes, which enchant everyone. He possesses unique beauty. He plays His flute and captivates the hearts of the three worlds. He is surrounded by His most important and beautiful lovers, who are endowed with incomparable ecstatic love in the *madhura-rasa.* In other words, with *lila-madhuri, rupa-madhuri, venu-madhuri,* and *sevaka-madhuri* Sri Krishna resides eternally in His eternal abode. These four qualities are not found even in Narayana.

The spiritual and material worlds contrasted and compared:

This material world is the perverted reflection of the spiritual world. In the spiritual world there is only one object of worship and everyone else is His servant. In the material world there are many objects of worship and many servants. In the spiritual world the eternal transcendental self-interest of the servants is to simply give pleasure to the object of their service. There were, are,

and will be both many objects of service and many servants in this material world, which is the perverted reflection of the spiritual kingdom. In the material world the servant's self-interest and the interest of the object of service are different. Here, the moment the servant's happiness is checked, he gives up his master's service. Generally, there is no selfless mentality in the material world between the object of service and the servants, and so everything here lacks a sense of oneness and is therefore faulty. The wife serves the husband for her temporary selfish interest; the husband loves the wife for his own enjoyment and sense gratification. Therefore the self-interest of the husband and the wife are not the same. No matter how many chaste women there are - and how many moral husbands - because they stay confined to the physical and mental concepts of life, their endeavors remain materially motivated and many-branched.

Only service to Krishna, which is the soul's natural propensity, is never adulterous or selfishly motivated. The parents' affection for their material children, the children's affection for their material parents -even in this we see the desire for sense gratification in either gross or subtle form. Therefore the relationship is adulterous. The material relationship between enjoyer and enjoyed exists only in the kingdom of the mind. This means there cannot be any pure relationship between an object of service and those who serve.

Where the nondual substance, the son of the King of Vraja, is the only energetic, or object of service. where there is no second enjoyer, there is no such thing as adultery. Rather, the object of service is one without a second and has unlimited energies. When considering the energy and energetic, the nondual knowledge, or Absolute Truth, is one, and His energies and shelter are unlimited. The *Svetasvatara Upanisad* (6.8) says:

na tasya karyam karanam ca vidyate na tat-samas cabhyadhikas ca
drsyate parasya saktir vividhaiva sruyate svabhaviki jnana-bala-kriya ca

"He does not possess bodily form like that of an ordinary living entity. There is no difference between His body and His soul. He is absolute. All His senses are transcendental. Any one of His senses can perform the action of any other sense. Therefore, no one is greater than or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural sequence."

The relationship between the energy and the energetic:

Although the energetic is one without a second and the energies are many, there are distinctions between the energies. The Visistadvaita philosophy establishes the Absolute Truth as one without a second and the energy as diverse. There is no conception there that denies the energy's subordination to God and creates its oneness with Him.

How to achieve the shelter of subordination to the Supreme:

In this world, which belongs to Durgadevi, everything enjoyable can be measured by knowledge gathered through one's senses. But no one should misunderstand the object of service, His devotees in the four *rasas,* or the transcendental kingdom of goddess Srimati Radhika and Her companions with the help of such knowledge. What the followers of the ornamental literature call *visaya* and *asraya*, and the philosophers call *saktiman* and s*akti*, the devotees call *sevya* and *sevaka*. If we can take shelter of the personification of the eternal *asraya,* we can actually understand the *visaya*. Just how much the living beings, parts and parcels of the Supreme Lord, should covet the rarest of the rare lotus feet

of the daughter of Vrsabhanu was not revealed properly until Sri Gaura revealed His pastimes. Only the most magnanimous Sri Gaurasundara, who assumed the mood and complexion of Radha and then freely distributed love of God (which was never distributed before) clearly revealed this most confidential point to the people of the whole world.

Apart from the Gaudiyas, all other Vaisnava acaryas lacked proper information about and experience of service to Sri Radha:

Although Acarya Nimbarkapada spoke about the worship of the daughter of King Vrsabhanu, he did not display much clarity and completeness in his ideas - he never mentioned *svakiyavada,* so ended up worshiping Rukminl-Vallabha. *Sri Caitanya-caritamrta* (Adi 4.47-48) states:

parakiya-bhave ati rasera ullasa vraja vina ihara anyatra nahi vasa

vraja-vadhu-ganera ei bhava niravadhi tara madhye sn-radhaya bhavera avadhi

"There is a great increase of mellow in the unwedded conjugal mood. Such love is found nowhere but in Vraja. This mood is unbounded in the damsels of Vraja,

but among them it finds its perfection in Sri Radha."

And *Madhya* 8.230:

gopi-anugatya vina aisvarya-jnane bhajileha nahi paya vrajendra-nandane

"Unless one follows in the footsteps of the gopis, he cannot attain the service of the lotus feet of Krishna, the son of Nanda Maharaja. If one is overcome by knowledge of the Lord's opulence, he cannot attain the Lord's lotus feet, even though he is engaged in devotional service."

Although as a follower of Sri Vishnu Svamipada Lilasuka Sri Bilvamangala glorified the pastimes in *madhura-rasa,* in his *Kysna-karnamrta,* the most wonderful noon pastimes of the daughter of Vrsabhanu preached by Sriman Mahaprabhu were missing. What to speak of that, these pastimes didn't even find a place in Sri Jayadeva's *Gita-govinda.*

From Sri Jayadeva's *Gita-govinda* we come to know that since the daughter of Vrsabhanu was treated like an ordinary *gopi* during the *rasa* dance pastimes, she left the *rasa-sthali* in anger. But Krishna desired Her company, so He began to search for Her. By this act we can clearly understand how great an enchantress Srimati Radharani is. This is what *Gita-govinda* proves.

The daughter of Vrsabhanu is the original source of all spiritual energies:

Srimad-Bhagavatam only indistinctly mentions the confidential pastimes of Vrsabhanu's daughter. Since these topics are extremely secret, Sri Sukadeva, thinking of ignorant or adverse readers, remained vague.

Vrsabhanu's daughter is the mother of the universe. She is the mother of all energies. She is the source of all nature and the sum total of Krishna's various energies. She is the supreme goddess and supreme internal energy of the *svayam-rupa* Supreme Lord Krishna. What we understand by energetic we should also understand by *energy.* Srimati is worshipable even by Baladeva. Even Sri Ananga Manjari is always eager to serve Srimati Radhika. This Ananga Manjari is none other than the goddess form of Sri Nityananda, or Sri Baladeva Prabhu.

To take shelter of the devotees of the devotees of Vrsabhanu's daughter is

the greatest auspiciousness:

Damn those who do not consider the lotus feet of the daughter of Vrsabhanu the most cherished object. Glorious are those who have taken shelter of Vrsabhanu's daughter. If we can take shelter of those who have taken shelter of those who have taken shelter of the daughter of Vrsabhanu, only then will we achieve supreme auspiciousness. Therefore we pray:

divyad-vrndaranya-kalpa-drumadhah-srimad-ratnagara-simhasana-sthau
srimad-radha-srila-govinda-devau presthalibhih sevyamanau smarami

"In a temple of jewels in Vrndavana, underneath a desire tree, SrT SrT Radha-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them."

SRIDHARA SVAMIPADA AND MAYAVADA

Place: Sri Gaudiya Matha, Ultadanga, Calcutta Time: Sunday, 23rd August, 1925

The cultural heritage of the ancient Visnusvami sampradaya and the original Visnu Svami:

By research and study of the different cultural heritages of all the *sampradayas*, we learn that the Visnusvami *sampradaya* is ancient. In the first batch of gurus in the Visnusvami line we find the name Sri Devatanu Vishnu Svami. We also find among that first line that those early gurus worshiped Nrsimhadeva. According to Sri Vallabhacarya, the worship of Gopala was current among the Visnusvamis of that time. Sayana Madhava mentioned a little about Vishnu Svami himself in his *Sarva-darsana-samgraha,* where he also describes him as a devotee of Nrsimhadeva. From Vallabha Digvijaya and different other *sampradayas,* it is found that the Visnusvamis were Tridandi Vaisnava sannyasis who bore the ten names as well as the 108 names of the sannyasis.

The second generation of Visnusvamis:

Among the second generation of Visnusvamis we find the name Sri Raja Gopala Vishnu Svami. He established the Rana-chodaji Deity at Dvaraka. Later,

Vallabhacarya’s followers mentioned the appearance of the Visnusvamis in Andhra Pradesh.

The medieval Visnusvami sampradaya and Sridhara Svamipada

During the medieval age Sridhara Swamipada, who was a member of the Sri Visnusvami *sampradaya* was found to be a worshiper of Nrsimhadeva and, from the external point of view, on the path of reverence. The worship of Krishna was also prominent in his heart.

The misconception about Sridhara Svamipada and a refutation:

In some opinions, Sridhara Svamipada was a Kevaladvaitavadi. Sri Vallabhacarya supports this opinion. By the association and strong flow of thought of the Vallabha *sampradaya* around Mathura, Vrndavana, and other places of that time, the author of *Dipika Dipana* thought Sridhara Svamipada a Kevaladvaitavadi. By impartially studying with subtle discrimination the conceptions of Sridhara Svami according to his own statements and the *Bhakta Mala* written by Nabhadi Dasa, along with other other *sampradayas*, one comes to the opposite conclusion.

Sridhara Svamipada is not a Mayavadi:

Evidence: Sridhara Svamipada could never have been a Kevaladvaitavadi. Rather, he was a Suddhadvaitavadi. According to the Suddhadvaitavada philosophy, the living beings are parts of the Absolute Truth, *maya* is the energy of the Absolute Truth, and the world is the effect of the Absolute Truth. Therefore the living beings, *maya*, and the material world are considered part of the Absolute Truth and not separate from Him.

In his commentary on the phrase *vedyam vastavam atra vastu sivadam tapa-trayonmulanam (Srimad-Bhagavatam’s* second verse), Sridhara Svamipada confirms this. His statement proves clearly that he was never a *Kevaladvaitavadi.* The impersonalists, or Kevaladvaitavadis, do not accept the actual existence of the living beings, the Supreme Brahman’s energy, or the effect of the Absolute Truth. They say *maya* is illusion, the Absolute Truth impersonal, the Brahman devoid of three features, and the material world false. Because of misconceptions caused by human fallibility they consider everything

false on account of our temporary realization of it.

Evidence: In his *Bhavartha Dipika* commentary on *Srimad-Bhagavatam,* Sridhara Svami does not mention the name of any *acarya* other than Sri Vishnu Svami. In his commentaries on both *Srimad-Bhagavatam* 1.7.6 and 3.12.2, he quotes Sri Vishnu Svami's statements. From his choice of these quotations, we see that Sridhara Svamipada was a *Suddhadvaitavadi*, a worshiper of Sri Nrsimhadeva, who is *sac-cid-ananda,* who is embraced by the *hladini* and *samvit* potencies, and who is *maya's* controller.

Evidence: Also from Nabhadasaji's *Bhakta Mala* we understand that Vishnu Svami had a descendant named Paramananda, and that through the disciplic succession, Paramananda became the spiritual master of Sridhara Svamipada. At the beginning of his commentary on *Srimad-Bhagavatam,* Sridhara Svamipada said *yat krpa tam aham vande paramananda-madhavam*, offering his obeisances to his spiritual master, who is nondifferent from the Supreme Lord.

Evidence: By their practice of five-god worship, the Mayavadis do not worship Nrsimhadeva, the worshipable Lord of the five gods, but instead worship Rudra, who is one of the five gods, and consider achieving impersonal Brahman the ultimate goal of life. But from the invocation of his *Srimad-Bhagavatam* commentary, we can clearly understand that Sridharapada, instead of following the Mayavada conception, glorified Sri Krishna, the supreme abode, the shelter of the universe, the tenth truth, and the shelter of all subordinates, along with Sadasiva, who is the *vilasa-vigraha* of Sri Narayana.

madhavo madhavav isau sarva-siddhi vidhayinau vande parasparatmanau paraspara-nuti priyau

"I offer my obeisances to Madhava (Krishna) and Umadhava (lord of Uma, Lord Siva), who are bestowers of all perfection (sarva-siddhi-vidhayinau), who are the very lives of each other (parasparatmanau), and who take pleasure in glorifying each other (paraspara-nuti-priyau)."

(Srila Sridhara Svami, from his commentary on *Srimad-Bhagavatam* 1.1.1)

Evidence: In the first verse of this *mangalacarana*, in the phrase *nrsimham aham bhaje,* we can understand clearly that Sridhara Svami worshiped Lord Nrsimhadeva.

Evidence: Sridhara had a godbrother named Sri Laksmidhara Svami, who was the author of *Sri Nama Kaumudi.* Sridhara Svamipada also composed many verses regarding the transcendental position and eternal nature of the holy name. Many of his verses were quoted by Srila Rupapada in his *Padyavall.*

By discussing all these verses we can see that it's impossible that Sridhara Svamipada was an impersonalist, because impersonalists do not accept the Supreme Lord's names, forms, qualities, and pastimes as nondifferent from Him or as transcendental and eternal. By studying Sayana Madhava's *Rasesvara darsana,* we can understand that Sri Vishnu Svamipada accepted Sri Nrsimhadeva's names as eternal and nondifferent from the Lord's forms. Therefore there is no doubt that Sridhara Svamipada was a Tridandi Vaisnava *sannyasi* and a proponent of the Suddhadvaitavada propounded by Sri Vishnu Svami.

Evidence: Had Sridhara Svamipada become a Kevaladvaitavadi or a Mayavadi, Sriman Mahaprabhu would not have reprimanded Sri Vallabha Bhattaji or accepted Sridhara Svamipada as *jagat-guru,* nor would He have taught the *acaryas* and everyone else to explain *Srlmad-Bhagavatam* following in Sridhara Svami's footsteps. Had Sridhara Svamipada become a Kevaladvaitavadi, Sri Jiva Gosvamipada would not have called him *bhaktyeka raksaka,* "the only protector of devotional service." Sriman Mahaprabhu, Sri Jiva Prabhu, and the other Vaisnava *acaryas* consider Mayavadis destroyers of devotional service, not protectors of devotional service. Clear proof of this can easily be gathered by discussing any book written by a Vaisnava *acarya.*

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a devotee who is primarily inclined to systematic scriptural thought.

SRI GAURA-NITYANANDA

Place: Sri Gaudiya Matha, Ultadanga, Calcutta Time: Tuesday, 18th August, 1925

The glories of Sri Caitanya's compassion:

Sri Caitanyacandra is the supremely cognizant spiritual truth. One who does not worship Caitanyacandra, and who does not hear His instructions, is certainly made of dead matter. Since people nowadays don't hear the enlivening teachings of Sri Caitanya, they become absorbed in various external matters.

One who has had the good fortune to consider Sri Caitanyacandra's compassion even for a moment cannot desire anything other than the constant service of Sri Caitanya's lotus feet. This is why Sri Kaviraja Gosvami wrote in *Sri Caitanya-caritâmrta* (Àdi 8.15):

sn-krsna-caitanya-daya karaha vicara vicara karile citte pabe camatkara

"If you are indeed interested in logic and argument, kindly apply it to the mercy of Sri Caitanya Mahàprabhu. If you do so, you will find it to be strikingly wonderful."

The spiritual propensity to serve is awakened only by hearing Sri Caitanya's teachings:

One becomes attracted to serving Sri Caitanya in proportion to how much one hears of His mercy. One who has heard a complete description of that supreme, cognizant personality dedicates his life completely to His service. Sri Caitanyacandra is full in sixteen attributes and qualities. Therefore, if His glorious *katha* enters the living beings' hearts, it will certainly completely attract them to His lotus feet. One who has partially heard *caitanya-katha* will dedicate his life only partially to the Lord's lotus feet. Unless people sincerely and constantly engage in Sri Cait-anyadeva's service with body, household, children, wife, mind, speech, and everything else they may have, we can understand that they have not heard the glories of Sri Caitanya completely. *Srimad-Bhagavatam* (2.7.42) states:

yesam sa esa bhagavan dayayed anantah sarvatmanasrita-pado yadi nirvyalikam te dustaram atitaranti ca deva-mayam naisam mamaham iti dhih sva-srgala-bhaksye

"But anyone who is specifically favored by the Supreme Lord, the Personality of Godhead, due to unalloyed surrender unto the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord. But those who are attached to this body, which is meant to be eaten at the end by dogs and jackals, cannot do so."

Only by taking shelter at the lotus feet of Sri Nityananda does one obtains Gaura's mercy:

One can never achieve Sri Gaurasundara's mercy without taking shelter of the lotus feet of Sri Nityananda. When a living entity surrenders to the lotus feet of Sri Nityananda, his illusions are destroyed and he no longer accepts what is false as true.

nitai-pada-kamala, koti-candra-susitala, je chayaya jagata juraya hena nitai bine bhai, radha-krsna paite nai, dfdha kari ' dhara nitair paya se sambandha nahi ja'ra, vrtha janma gela ta'ra, sei pasu bada duracara nitai na balila mukhe, majila samsara-sukhe, vidya-kule ki karibe tara ahankare matta haiya, nitai-pada pasariya, asatyere satya kari mani nitaiyera karuna habe, braje radha-krsna pabe, dhara nitai-carana du'khani nitaiyera carana satya, tanhara sevaka nitya, nitai-pada sada kara asa narottamma bara dukhi, nitai more kara sukhi, rakha ranga-caranera pasa

The three acaryas and religion after their disappearance:

Srila Narottama Thakura Mahasaya, Srila Acarya Prabhu, and Srila Syamananda Prabhu appealed with serious determination to all living beings to take shelter of Sri Nityananda's lotus feet, but after their disappearance, the godless society gave up these three *acaryas'* auspicious teachings and, accepting lies as truth, tainted society by presenting sense gratification and other *anarthas* as devotional service. For the last three hundred years the Vaisnava world has been covered by a dense darkness. Within that period, only one or two *bhajananandi* devotees appeared, performed their private *bhajana,* and left. But they came across very few qualified people with whom to discuss pure devotional service in

this godless society.

The spiritual master's glories:

We thought the kind of great personalities who appeared during Sriman Mahaprabhu's time would never again be seen. But Sri Gaura-sundara allowed us to see many exalted souls. These personalities were no less than the devotees who served Sri Gaurasundara's manifested pastimes. They always worship and glorify Lord Hari.

The holy name of Krishna, and Gaura-Nitai's mercy:

Sri Caitanya-caritamrta (Adi 8.24, 31) states:

'krsna-nama ' kare aparadhera vicara krsna balile aparadhira na haya vikara caitanya-nityanande nahi e-saba vicara nama laite prema dena, vahe asrudhara

"There are offenses to be considered while chanting the Hare Krishna mantra. Therefore simply by chanting Hare Krishna one does not become ecstatic."

"But if one only chants, with some slight faith, the holy names of Lord Caitanya and Nityananda, very quickly he is cleansed of all offenses. Thus as soon as he chants the Hare Krishna maha-mantra, he feels the ecstasy of love for God."

When we're still filled with *anarthas,* we cannot chant the transcendental name of Krishna. If we chant the holy name offensively for millions of years, it will not give us love of God at Krishna's lotus feet. But there is no such consideration when chanting the names of Gaura and Nityananda. If a human being who is full of *anarthas* sincerely takes shelter of Gaura-Nityananda's holy name, then those *anarthas* will quickly be destroyed.

But beware of chanting "Gaura-Nityananda" in a spirit of enjoyment. If you think chanting "Gaura-Nityananda" will help you fill your belly or accumulate fame, or you mold Them according to your own mental speculation so you can enjoy Them with your material senses, then your chanting will be false. Instead of fueling love of God, it will fuel your enjoyment of matter.

The moment you chant the name of Gaura, love of God will awaken in your

heart, and as you continue to chant, your *anarthas* will be destroyed.

Howrah is two miles west of Sealdah. If someone walks two miles east of Sealdah and says that since he walked two miles from Sealdah he must have reached Howrah, he is living in his imagination. Anyone has the right to imagine like this, but the truth is, he will be unable to catch a train toward the northwest from that imaginary Howrah and so will not reach his desired destination. Once, the newspaper reported that a group of dacoits had plundered a landlord in the district of Barisal while chanting *prana gaura-nityananda, prana gaura-nityananda.* The words they uttered sounded like Gaura-Nityananda's names, but they were not the real names of Gaura-Nityananda.

The truth and service of Sri Gaurasundara and His followers:

In the *mangalacarana* of *Sri Caitanya-bhagavata*, through which Vyasadeva's incarnation, Srila Vrndavandasa Thakura, offers his obeisances to Sriman Mahaprabhu, we hear the truth about Sri Gaurasundara nicely described:

namas trikala satyaya jagannatha sutaya ca sa-bhrtyaya sa-putraya sa-kalatraya te namah

"O my Lord! You eternally exist in the past, present, and future, yet You are the son of Jagannatha Misra. I offer my repeated obeisances unto You and Your servants, sons, and consorts."

Sri Gaurasundara spans past, present, and future. People dependent on material knowledge consider Gaurasundara a mortal being who appeared at a particular time and then disappeared after some years. They consider Him a great human being or religious preacher, and imagine His preaching serving a purpose according to their material conception. Thus they become bereft of love of Krishna, which is Gaurasundara's greatest contribution and the ultimate goal of all living beings. Gaurasundara is not like they imagine. He is the Absolute Truth existing in the past, present, and future. He is the son of Sri Jagannatha Misra, and the source of Jagannatha Misra's happiness. Jagannatha Misra serves Him by acting the role of His father. Sri Gaurasundara is *visnu-tattva*. No one is equal to or greater than Him. In *vatsalya-rasa* His parents and other elderly relatives were servants of that Absolute Truth.

Sri Caitanya-caritamrta (Adi 6.53 and 82) says:

krsna-premera ei eka apurva prabhava guru-sama-laghuke karaya dasya-bhava pita-mata-guru-sakha-bhava kene naya krsna-premera svabhave dasya-bhava se karaya

"Love for Krishna has this one unique effect: it imbues superiors, equals and inferiors with the spirit of service to Lord Krishna."

"All the emotions, whether those of father, mother, teacher, or friend, are full of sentiments of servitude. That is the nature of love of Krishna."

The truth about Gaurasundara's servants:

Gaurasundara is eternally manifest as the nondual Absolute Truth accompanied by His servants, associates, and energies. He is the eternal *visaya*, the truth that spans past, present, and future. His servants and associates are also eternal. The word *bhftya* refers to His servants, who serve Him in *dasya-rasa*.

The truth about Gaurasundara's sons:

Those who have been counted as Gaurasundara's associates through intimate service are His sons. *Atma vai jayate putrah:* according to this statement, Sri Gaurasundara spreads the holy name and love of God by appearing in the pure hearts of His associates as their father. Those who are blessed with love of God and are completely under the shelter of the holy name are His sons; they are Sri Gauranga's own family. The descendants who belong to this Acyuta-gotra have protected and continue to protect the flow Sri Gaurasundara released, spreading the holy name and love of God.

Those who create inauspiciousness in the world by becoming thorn trees in the lineages of Nityananda and Advaita, identifying themselves as Acyuta-gotra while considering transcendental *visnu-tattva* mundane, do not exemplify what it means to belong to the family of Nityananda or Advaita.

Those who are always engaged in spreading Sri Gaurasundara's mission by serving Him intimately are the "maintained," or the sons maintained by Sriman Mahaprabhu, Sri Nityananda Prabhu, and Sri Advaita Prabhu. Sri Gaura-Nityananda appear in their pure hearts and expand themselves before the fortunate living beings with whom those sons have contact.

The difference in activities between a Vaisnava father and his son and a non-Vaisnava father and his son:

Since a son delivers his father from the hell called *put,* he is called *putra,* or son. That son, who instead of worshiping Hari, remains busy in material activities is a stain in the name of *putra.* If a father accepts such a disgrace as his son, he will never be delivered from *put.* Rather, his act of begetting a child will be considered sinful or even an act of violence against the living beings.

On the other hand, if a son worships Hari and his father engages him in such worship, then that father's act of begetting a son is favorable and considered worship of Hari. This is the difference between a non-Vaisnava father and son and a Vaisnava father and son.

The truth about Gaura-Visnupriya and a refutation of gaura-nagari philosophy:

Sri Gaurasundara is nondifferent from the son of Vraja's king, so in the legitimate *svakiya* conception, Sri Visnupriya Devi is His wife, and in *bhajana,* Sri Gadadhara Pandita, Sri Damodara Svarupa, Sri Raya Ramananda, Sri Jagadananda Pandit, Sri Narahari Sarakara Thakura, and other intimate devotees are His eternal consorts in *madhura-rasa.* Moreover, although Sri Gaurasundara is nondifferent from the son of the king of Vraja, He embodies the mood of separation from Sri Krishna. Sri Visnupriya Devi personifies love and devotion. For some time a few mental speculators and followers of Sakta philosophy have tried to measure Sri Gaurasundara with their insignificant material calculations, and they created an atheistic philosophy called Gaura-Nagarivada. Bewildered by the Lord's illusory energy, they could not understand the pure process of *bhajana* performed by devotees under the shelter of Gaurasundara's *ujjvala-madhura-rasa.* As a result they became attached to material enjoyment and began spreading this kind of *anartha* in the world. It is reasonable to call them Gaura-bhogis rather than *Gaura-bhaktas.*

Gaurasundara's spiritual pastimes in six different features:

As Srila Vrndavana dasa Thakura offered prayers to Sri Gaurasun-dara while describing His pastimes as a householder, so while describing the Lord's *sannyasa* pastimes, Srila Kaviraja Gosvami Prabhu spoke this verse:

vande gurun isa-bhaktan isam isavatarakan tat-prakasams ca tac-chaktih krsna-caitanya-samjnakam

"I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies and the primeval Lord Himself, Sri Krishna Caitanya."

(Sri Caitanya-caritamrta Adi 1.1)

Differentiating between Gaura and Krishna is a disservice:

Some people think, "If Sriman Mahaprabhu is Krishna Himself, then simply by worshiping Him we will achieve perfection, so there is no need to worship Krishna separately." Such a materialistic misconception arises because people differentiate between Krishna and Gaura. Some people, on the pretext of following Gaura, speak like madmen, saying, "The worship of Gaura is greater than the worship of Krishna, so there is no need to worship Krishna." This is not worship of Gaura but a cheating endeavor to enjoy Him.

The path followed by the acarya gosvamis:

To maintain one's own concocted philosophy by giving up the path approved by the *gosvami* associates of Sri Gaura is nothing but atheism rooted in sense gratification. Sri Gaurasundara is directly Sri Krishna. There is no doubt about it. Our *ragacarya,* Srila Raghunatha dasa Gosvami Prabhu, writes in his *Manah-siksa:*

saci-sunum nandisvara-pati-sutatve guru-varam mukunda-presthatve smara param ajasram nanu manah

Sri Dasa Gosvami Prabhu instructed us to always remember Sri Sacinandana as Sri Nandanandana, but he did not deny the need to worship Sri Nandanandana Himself. Had he done so, he would not have instructed us to consider the spiritual master as dear to Lord Mukunda, as he does in the next line of the verse.

The Sakta philosophy versus the philosophy of the acarya gosvamis:

Imagining that there is anything greater than Krishna is mental speculation, or *maya.* Those who preach a philosophy of material enjoyment based on sense gratification, with an offensive, ulterior motive, maintaining that Hari's transcendental pastimes are the product of matter, are called sense enjoyers. They want to enjoy Gaurasundara rather than serve Him. Some of them are crazy, some cheaters, and some simply foolish nondevotees. In order to be deceived they join various groups. Not understanding the actual purport of Sri Gaurasundara's special pastimes as an incarnation in the mood of separation, they give up the path traversed by Sri Rupa's followers and become Saktas, Gaura-bhajas, or Gaura-vadis. Some of them, induced by the three modes of material nature and opposing Gaura's name and mantra, are so audacious that they deny the eternal nature of Sri Gaurasundara's pastimes and become abominable, mundane *sahajiyas.* One group tries to enjoy Gaurasundara while the other group remains opposed to Him even as they pretend to surrender to Him. Thus they indulge their senses by considering Krishna an object of their enjoyment. Actually, both groups are opposed to the actual truth about Gaura-Krishna and the specialty of Their pastimes.

Gaurasundara's magnanimous pastimes:

Krishna alone is the worshipable Lord for *sadhakas* who still have *anarthas.* Before worshiping Krishna one should worship Gaura. For the perfect devotees, worship of Gaura *is* worship of Krishna. A person with *anarthas* cannot approach Sri Krishna. If that person pretends to go to Krishna, then in His Vishnu form He kills him like He killed Agha, Baka, and Putana. But the most magnanimous Sri Gaurasundara destroyed the *anarthas* of a materialist like Sarvabhauma Bhattacarya and sinners like Jagai and Madhai, and then awarded them the qualification to worship Sri Krishna.

The misconceptions of the karta-bhajas:

There is yet another *sampradaya* who instead of becoming Gaura-bhaja have become Guru-bhaja, or Karta-bhaja. According to them, their guru is Krishna. Therefore there is no need to worship Krishna. The followers of such independent, gross-minded atheists decorate their jackallike so-called gurus, who are themselves intoxicated by sense gratification, like Krishna and engage in sense gratification. They also induce other fools in this offensive work. Srila Vrndavana dasa Thakura said about these people:

madhye madhye matra kata papi-gana giya loka nasta kare apanare
laoyaiya udara bharana lagi' papistha sakale 'raghunatha ' kari apanare keha bale

"Sometimes a group of evil persons would try to mislead people in general from the spiritual path with wrong advice. These sinners simply cheat people in order to fill their bellies by claiming to be Lord Rama."

udara-bharana lagi ' ebe papi saba laoyaya 'isvara ami'-mule
jaradgava kukkurera bhaksya deha-ihare laiya balaye 'isvara ' visnu-maya mugdha haiya

"All sinful persons claim to be God in order to fill their bellies, although factually they are idiots. Accepting the material body, which is meant to be eaten by the dogs, they call themselves God under the influence by Lord Visnu's external energy."

konapapi-gana chadi'krsna-sankirtana apanare gaoyaya baliya 'narayana'

"Other sinful persons give up chanting the names of Krishna and claim to be Narayana. They then induce others to chant their glories."

dekhitechi dine tina avastha yahara kon laje apanare gaoyaya se chara

"How can an insignificant person who daily goes through three states shamelessly induce others to chant his glories?" *(Caitanya-bhagavata,* Adi 14.82-85)

garddabha-srgala-tulya sisya-gana laiya keha bale,— "ami raghunatha bhava'giya

"Some instruct their asslike and foxlike disciples, 'Go and meditate on me as Ramacandra.'" *(Caitanya-bhagavata,* Madhya 43.481)

The fate of the karta-bhajas:

These people even dare to have their own disciples, who are no better than them, offer worshipable *tulasi* leaves at their feet. Their feet are lumps of matter fit to be eaten by jackals and dogs. In this way they prove their atheism and clear their path to perpetual hell. Many people tell me about these atheists. But they are so

determined to go to hell that no good advice and no scriptural rules and regulations enter their ears. By their activities they worship the predominating deity of the three material modes. When their own heads, in the form of their atheistic mentalities, will be severed on her sacrificial altar, their aversion will no longer be attributed to Lord Vishnu. This type of Guru-bhaja philosophy has entered the world in many forms. Only fools become attracted to it.

The process of bhajana the acarya gosvami mahajanas displayed:

Now hear how nicely the Six Gosvamis and Sri Rupa's followers have glorified the process of *bhajana.* Srila Kaviraja Gosvami Prabhu first glorified the spiritual master, then Sri Gauranga, and finally Sri Sri Gandharvika-Giridharr. From his prayer we see that he did not preach the atheism of the Guru-bhajas, who are fond of sense gratification, and who say that the spiritual master is Lord Gauranga Himself. Also, he did not oppose the worship of Sri Krishna in the name of worshiping only Gauranga. Neither did he give up surrender to Sri Gaura on the pretext of surrender to Sri Krishna. *Sri Caitanya-caritamrta* (Adi 5.228-29) states:

vrndavane vaise yata vaisnava-mandala krsna-nama-parayana, parama-mangala yanra prana-dhana—nityananda-sri-caitanya radha-krsna-bhakti vine nahi jane anya

"All the groups of Vaisnavas who live in Vrndavana are absorbed in chanting the all-auspicious name of Krishna. Lord Caitanya and Lord Nityananda are the life and soul of those Vaisnavas, who do not know anything but devotional service to Sri Sri Radha-Krishna."

The spiritual master is nondifferent from Gaura. That is, the guru is a manifestation of Sri Gauranga and inconceivably one with and different from Him. The guru is the servitor-god. To try to merge him with the Absolute Truth, the object of service, and thus destroy the separate identity of one's object of worship is offensive. It is *mayavada,* or atheism. Srila Kaviraja Gosvami Prabhu writes *(Sri Caitanya-caritamrta,* Adi 1.44):

yadyapi amara guru—caitanyera dasa tathapi janiye ami tanhara prakasa

"Although I know that my spiritual master is a servitor of Sri Caitanya, I know Him also as a plenary manifestation of the Lord."

Elsewhere he also writes *(Sri Caitanya-caritamrta,* Madhya 22.25):

tate krsna bhaje, kare gurura sevana maya-jala chute, paya krsnera carana

"If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of maya and become eligible for shelter at Krishna's lotus feet."

He has mentioned worshiping Krishna in the shelter of a bona fide spiritual master. Srila Thakura Mahasaya preached the same conclusion in many places, like

heno nitai bine bhai, radha-krsna paite nai, drdha kori ' dharo nitair
pay nitaiyer koruna habe, braje radha-krsna pabe, dharo nitai-carana
du'khani sri-guru karuna-sindhu lokanatha dina-bandhu mui dine kare
abadhana nandisvara y'anra dhama giridhari yanra name sakhi sange tanre
bhaja range prema bhakti tattva ei tumare kahila bhai ara durvasana
parhari sri-krsna-caitanya rati mati bhave seva prema-kalapa-taru--data sri-
vraja-raja-nandana-radhika-jibana-dhana aparupa ei saba katha

Srila Raghunatha dasa Gosvami Prabhu said that the spiritual master is most dear to Sri Govinda. The spiritual master is the *acarya.* He teaches his disciples to worship Krishna by setting an example. Since the spiritual master is always engaged in the worship of Mukunda, he is most dear to Mukunda. In other words, he is a dear companion of Radha in *madhura-rati.* Srila Dasa Gosvami Prabhu's most dear Srila Kaviraja Gosvami Prabhu has glorified the process of his *bhajana* in this verse:

vande 'ham sri-guroh sri-yuta-pada-kamalam sri-gurun vaisnavams ca sri-
rupam sagrajatam saha-gana-raghunathanvitam tam sa jivam sadvaitam
savadhutam parijana-sahitam krsna-caitanya-devam sn-radha-krsna-padan
saha-gana-lalita-sri-visakhanvitams ca

"I offer my respectful obeisances unto the lotus feet of my spiritual master and unto the feet of all Vaisnavas. I offer my respectful obeisances unto the lotus feet of Srila Rupa Gosvami along with his elder brother Sanatana Gosvami, as well as Raghunatha Dasa and Raghunatha Bhatta, Gopala Bhatta, and Srila Jiva Gosvami. I offer my respectful obeisances to Lord Krishna Caitanya and Lord Nityananda along with Advaita Acarya, Gadadhara, Srivasa, and other associates. I offer my respectful obeisances to Srimati Radharani and Sri Krishna

along with Their associates Sri Lalita and Visakha."

First we worship the spiritual master who awards mantra initiation. Then we worship the predecessor spiritual masters like Sri Ananda Tirtha, Madhavendra Puri, and so on. Then the exalted Vaisnavas who appear in the four *yugas*. Then Sri Rupa Prabhu, who is the *abhidheya-acarya* and in charge of awarding us the qualification to worship the lotus feet of the youthful Divine Couple. After that, we worship spiritual masters like Sri Raghunatha, Sri Jiva, and other followers of Sri Rupa. Then we worship Sri Krishna Caitanyadeva, who is the Supreme Lord accompanied by His associates like Advaita Prabhu and Nityananda Prabhu. This Sri Krishna Caitanyadeva made the universe glorious by preaching about Krishna. He bestowed the beauty of His own devotional service, which is the topmost transcendental mellow and had never been distributed. Sri Rupapada offered Him prayers like this one (from *Sri Caitanya-caritamrta*, Madhya 19.53):

namo maha-vadanyaya krsna-prema-pradaya te krsnaya krsna-caitanya-namne gaura-tvise namah

"O most munificent incarnation! You are Krishna Himself appearing as Sri Krishna Caitanya Mahaprabhu. You have assumed the golden color of Srimati Radharani, and You are widely distributing pure love of Krishna. We offer our respectful obeisances unto You."

Since it is He who bestows love of Krishna, He is the most magnanimous. He ordered. "Whoever you see, tell him about Krishna's instructions." He is Krishna Himself. His name is Krishna Caitanya. His complexion is golden. It is His pastime to distribute love of Krishna. The names, forms, qualities, and pastimes of the Supreme Lord are not temporary or under the control of material time; they are eternal.

The distinction between Krishna's *lila* and Gaura's pastime of distributing love of Krishna in the mood of separation is also eternal. By trying to kill the distinction between these two sets of eternal, transcendental pastimes, one will simply become offensive and invite imperson-alism. Sri Gaurasundara embodies Krishna's mellows of separation, and Sri Krishna embodies Sri Gaurasundara's mellows of enjoyment.

Sri Gaurasundara gives us a path of *bhajana:* worship Sri Radha-Govinda by

becoming the servants of the *gopis.* Srila Cakravarti Thakura confirms this direction in his *Caitanya-manjusa:*

aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam ramya kascid upasana vraja-vadhu-varga-virya kalpita srimad-bhagavatam amalam puranam prema pum-artho mahan sri-caitanya mahaprabhor matam idam tatradarah na parah

It is Lord Caitanya's conclusion that Sri Krishna, who is Vrajen-dra-nandana, is the Supreme Personality of Godhead Himself, the topmost worshipable Deity; that Vrndavana-dhama, which is an expansion of Krishna and nondifferent from Him, is the highest wor-shipable abode; that the gopis are the highest example of worship of Sri Krishna; that Srimad-Bhagavatam is the spotless evidence for knowing the Absolute Truth; and that Krishna-prema is the fifth and highest goal of life. These are the teachings of Sri Caitanya in a nutshell.

SRI CAITANYA'S COMPASSION

Place: The house of Sripada Jagadbandhu Bhakti Ranjana Mahasaya,

Baghbazar, Calcutta

Time: Saturday, 22nd August, 1925

The science of Sri Gaura:

namo maha-vadanyaya krsna-prema-pradaya te kfsnaya krsna-caitanya-namne gaura-tvise namah

"I offer my respectful obeisances unto that personality who is the most charitable among all charitable persons, who enacted the pastime of distributing love of Krishna by appearing in this world, who is Krishna Himself, whose name is Sri Krishna Caitanya, and whose complexion is golden. Sri Krishna Caitanya Mahaprabhu is the most munificence and He is the embodiment of love of God."

The difference between the mundane and transcendental name:

Philologists think the word 'Krishna' is a lexicographical word, but it is transcendental and beyond the reach of their mundane thinking. If we want to

learn about an object, we have to study the name, form, qualities, and activities of that thing. Only by understanding a thing's name, form, qualities, and activities can we remove the object's obscurity - it no longer remains unknown to us and we can use it.

The names, forms, qualities, and activities of material objects are perishable and different from the thing itself - there is an intervening space between a material thing and its name. For example, in the material world the word *tree*, the tree's form, the tree's qualities, and the tree's actions are not directly the tree itself. The word *tree* and its actual substance are different. By uttering the word *tree* one cannot realize either the tree or taste its fruits.

But the word 'Krishna' is nondifferent from Krishna's form, qualities, and activities; it is Krishna Himself. If we simply chant the name 'Krishna', we realize Krishna's form and spiritually variegated characteristics. Therefore Krishna alone is the supreme truth - the Absolute Truth with an eternal form that can be perceived through spiritualized senses of taste, smell, touch, and so on. He is the object of meditation for the soul. We are meant to serve Him with our transcendental senses. It is He who is to be seen with the eyes, heard with the ears, whose fragrance we inhale with the nose, and whom we touch with the fingers. He is the object of all the senses.

Krishna and maya, or transcendental and material knowledge:

But who serves Krishna and with what kind of senses? He can never be realized by conditioned souls with their material senses. *Maya* can be measured, but *maya* cannot measure transcendental objects or any object beyond their reach. The blunt material senses cannot perceive transcendental objects, so the Supreme Lord's transcendental names, forms, qualities, and pastimes can never be understood through our material senses. The master of the senses can be perceived and served by the senses, but not these materially contaminated senses - our eyes, ears, nose, tongue, or skin with which we see and enjoy mud, clay, water, Calcutta, women, men, our children, wives, friends, or enemies. Material forms attract the eyes, but Krishna attracts the living entities' transcendental eyes, which are formed by their service-inclined hearts.

The nature of Gaura's magnanimous pastimes:

Sri Krishna is the supreme Absolute Truth. *Srimad-Bhagavatam* (1.3.28) says, *ete camsa kalah pumsah krsnas tu bhagavan svayam:* Krishna's different manifestations, plenary portions, quadruple forms, *purusa* incarnations, and occasional incarnations are His *amsas,* or plenary portions, or His *kala,* or portions of His plenary portions. If someone realizes Krishna partially, he will not realize Sri Krishna Caitanya. All names, forms, qualities, and pastimes present in the spiritual world belong to that one Krishna. We can see the perverted reflection of this in the material world. We cannot understand Krishna's most magnanimous pastimes properly when He kills Aghasura, Bakasura, and so on; but in the pastimes of Gaurasundara, who is nondifferent from the son of Nan-da, we can understand His magnaminity. As Gaurasundara He is ready to bestow the supreme auspiciousness on fallen atheists like us who have been deceived by material knowledge. He is always eager to give even Krishna Himself, what to speak of others. The greatest charity He wants to award us will allow us to serve Krishna face to face. Let the greatest magnanimity of the most magnanimous Gaurasundara, which has never before been distributed, be spread all over the world.

prthivite ache yata nagaradi-grama sarvatra pracara haibe mora nama

Sri Gaurasundara is prepared to give that coveted object Krishna to the whole world. But the godless world is living in darkness, thinking it light, and in ignorance, thinking it knowledge.

Buddhist concepts:

Some people call themselves Buddhists. The word *buddha* means "awakened." If you ask a Buddhist, "Is your consciousness awake? Is your fullest realization that you should merge into matter?" he will say, "Lord Buddha advised that to merge into matter, or lose one's spiritual identity, is the highest."

But Sri Jayadeva Gosvami does not agree:

nindasi yajna-vidher ahaha sruti-jatam sadaya-hfdaya-darsita-pasu-ghatam kesava dhrta-buddha-sanra jaya jagad-isa hare

"O Jagadisvara! O Hari! O Kesinisudana! You have assumed the form of Buddha. Being compassionate and sensitive, you decry the Vedas when you see the violence inflicted on animals in the course of sacrificial performances. May

you be victorious!”

Lord Buddha preached nonviolence; but is Sri Caitanyadeva’s compassion so insignificant? Have the wise ever considered from what type of violence Sri Caitanyadeva has protected the living beings? The followers of Lord Buddha know very well that Lord Buddha advised them to protect the gross and subtle bodies of the living beings. He never said anything about protecting the soul’s propensity. Whatever kindness or compassion Lord Buddha showed, Sri Caitanyadeva showed millions of times more compassion than that. Just consider this.

The nonviolence preached by Buddhadeva and Sri Caitanya:

Sri Caitanyadeva’s mercy, which yields no harm, is not just to protect us from ignorance, or the flow of thought of the external world. Sri Caitanyadeva is so magnanimous that He saves the living beings from becoming one with the Supersoul, from the sinful mentality of wanting to merge into Brahman, and from seeing the Supersoul as the all in all, although He is only a partial representation of the Supreme Lord without spiritual pastimes. Therefore Sri Caitanya’s mercy toward the living beings cannot be compared. Some people may become unhappy to hear me say this. They may say, “Lord Buddha is only an incarnation of Lord Vishnu.” But do they know that Sri Caitanyadeva is the origin of all incarnations? Just to preach an insignificant, incomplete form of nonviolence, Buddhadeva descended as one of His occasional, empowered incarnations. Sri Caitanya Mahaprabhu is the eternal fountainhead of all incarnations. Therefore, the quality of nonviolence is millions of times more developed in the incomparable lotus feet of Sri Caitanya. This is why His followers don’t disregard Lord Buddha, but neither do they listen to his words or to the words of any of those bewildered by *maya*. Everything beneficial to this world is included in Sri Caitanyadeva’s teachings. Sri Caitanyadeva has instructed us to by all means surrender fully to the lotus feet of Lord Krishna.

Sri Caitanya and the materialistic way of life:

Materialism is nothing but aversion to Caitanya, or a lack of selfrealization. The moment our spiritual propensity is distorted, we can no longer understand ourselves. The living being is Krishna’s servant. Apart from this, any other identification relates to our perverted nature. Becoming entangled in such false

identification, we audaciously introduce ourselves as Sri Caitanya's followers. Only those who have fully controlled their mind, body, and speech serve Lord Vishnu.

The concept of visnu-tattva:

Another name for the demigods is Vaisnava. If we open ourselves to the truth by looking through the eyes of transcendental knowledge, we will understand that the Lord alone is the Absolute Truth, or Supreme Personality of Godhead. Lord Vishnu is the original Godhead, and it is from Him that all the demigods have emanated. Some people think the word *bhagavan* comes from the word *bhaga* mentioned in the *Vedas,* so they use the word to refer to Suryadeva. But the Absolute Truth Lord Vishnu is the Supersoul and director of all the demigods. Not only that, He is the proprietor of everything. He is the only maintainer. He owns everything in the universe.

The spiritual and material worlds and a Vaisnava's behavior:

Since Sakyasimha[4] is an incarnation of Lord Vishnu, the Vaisnavas cannot disregard Him. What to speak of disrespecting Him, they do not neglect or disregard or become violent to or worship anyone or anything - human beings, animals, birds, insects, worms, grass, creepers, trees, stone, or clay. Only the Vaisnavas are staunchly nonviolent. Those who have no understanding of what Vaisnavism is, however great their character, however helpful they are, however pious or gentle, are still violent at every moment to many living beings because of their envy.

Vaisnavas have equal vision. If one renounces worship of the Absolute Truth, it is not possible to worship His subordinates. One's nature becomes perverted and doesn't allow it. Disregarding the Absolute Truth to worship a dog, horse, dog-eater, or ghost is idolatry. If instead we worship the Infallible, all the fallible, separated parts and parcels of the Infallible are worshiped automatically. *Srimad-Bhagavatam* (4.31.14) states:

yatha taror mula-nisecanena trpyanti tat-skandha-bhujopasakhah pranopaharac ca yathendriyanam tathaiva sarvarhanam acyutejya

"As pouring water on the root of a tree energizes the trunk, branches, twigs, and

everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshiping the Supreme Personality of Godhead through devotional service

automatically satisfies the demigods, who are parts of that Supreme Personality.”

Worshiping the living beings with one’s perverted nature in the name of compassion for them obstructs the worship of Lord Vishnu. This is illegal according to the *Bhagavad-gita* (9.23):

ye py anya-devata-bhakta yajante sraddhayanvitah te 'pi mam eva kaunteya yajanty avidhi-purvakam

“Those who are devotees of other gods and who worship them with faith actually worship only Me, O son of KuntI, but they do so in a wrong way.”

The compassion of Gaura’s devotees and their attachment to the truth:

Vaisnavas are not inimical to any particular philosophy - they simply glorify the truth for the eternal benefit of narrowminded philosophers and the deluded.

The Lord taught all living beings by enacting the pastimes of a householder and sannyasi:

Sri Gaurasundara lived in His own house at Navadvipa to enlighten attached householders. Later, He enacted the pastimes of a renunciant to awaken and deliver all living beings. When He decided to take *sannyasa,* it blocked the sense gratification of the Navadvipa-vasis. He said to His mother and wife, “Treat Krishna as your son and husband.” Leaving behind His mother, who sorely lamented His departure, the Lord left so He could give the fallen souls eternal benefit. He left aside the burden of all worldly duties and glorified Krishna. He displayed such extraordinary surrender just to awaken the sleeping souls.

The difference between Mahaprabhu’s leaving home and Lord Buddha’s departure:

According to Buddha’s followers, Sakyasimha left home with the selfish interest

to attain *nirvana*. Sri Caitanya left home for a different reason. He went to the forest simply to bestow on humanity the eternal treasure of freedom from their eternal poverty. He lacked nothing. Sri Caitanya is the only husband of all women, the only son of all parents, and the only friend and master of all who are related to Him in friendship or servitorship. It is not that His great contribution will remain confined to Bengal and that only the *brahmanas* will benefit.
The whole world - the people of all castes, creeds, and faiths, the sinful and the pious - and all living beings can give up their pride and accept this greatest of all gifts that Sri Caitanya Mahaprabhu offered them. This gift is neither imperfect nor narrowminded because He Himself is the most magnanimous. He is the Supreme Personality of Godhead, eternal, and full of knowledge and bliss. He is the Absolute Truth, eternal and cognizant, and He has descended to relieve humankind from their ignorance. He has incarnated to deliver all conditioned souls. Therefore *Caitanya Candramrta* (90) states:

he sadhavah sakalam eva vihaya durad gauranga-candra-carane kurutanuragam

“O great personality, please give up all the mundane knowledge you have learned and submit yourself at the lotus feet of Lord Caitanya Mahaprabhu.”

SRl GAURA'S MERCY AND KRISHNA-SANKlRTANA

Place: Sriyukta Satish Chandra Mitra Mahasaya’s house, Simla, Calcutta

Time: Tuesday, 27th October, 1925

MANGALACARANA

anarpita-carim cirât karunayavatirnah kalau samarpayitum unnatojjvala-rasâm
sva-bhakti-sriyam harih purata-sundara-dyuti-kadamba-sandipitah sadâ
hrdaya-kandare sphuratu vah saci-nandanah

Prayer for blessings:

“May the Supreme Lord who is known as the son of Srïmatï Sacïdevï be

transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most sublime and radiant mellow of devotional service, the mellow of conjugal love."

May the son of Saci appear in the core of our hearts. He is directly Lord Hari. In His previous incarnations He gave many things, but now He has come to give a wonderful gift He has never awarded before.

In his book *Vidagdha Madhava*, Srila Rupa Gosvami Prabhu blessed us. He is a *jagad-guru acarya.* In this verse he prayed for blessings for us with the word *vah.* As his menial servant we chant that statement with *nah.* In other words, we pray, "May Sri Gaurasundara appear in our hearts. Sri Gaurasundara did not come to tell us what humankind already knows. Rather, He has descended to give what no other incarnation ever taught. May that Sri Gaurahari manifest in our heart."

The mercy of Sri Gaurasundara, the inaugurator of sri-krsna-sankirtana:

Being compassionate toward fools like us, Sri Gaurasundara glorified Lord Hari in a language we understand. Sri Gaurasundara taught how all His servants - the human beings, animals, birds, trees, creepers, and other moving beings, as well as all nonmoving beings - can serve Lord Krishna from whatever position they are in and however developed their consciousness. Sri Krishna is the only worshipable Lord. When Sri Gaurasundara appeared in this world the human beings, animals, birds, insects, worms, stones, and everything else had the opportunity to hear His wonderful teachings.

Sri Gaurasundara distributes the delight of His own service, which has never before been distributed:

He did not stop after fulfilling the desires of His various devotees to whom He had promised things in His previous incarnations; in this *yuga* He bestowed on everyone who would take it something wonderful that had never been awarded before: the beauty of His own devotional service. The word *sva* means "oneself." He awarded the delight of His own devotional service to the living entities. He revealed the difference between the services rendered by devotees in each of the five *rasas.* To distribute the highest transcendental beauty of His own

devotional service, which is extremely rare and has never before been awarded to the desertlike burning hearts of poverty-stricken fallen souls like us, He made His advent in this world.

Moreover, His resources are not limited, nor is He an ordinary creator. He is Lord Hari Himself and the bestower of love of God. People think, “The person from whom this world manifested is the original being.” But He is also the most charitable person, the cause of all causes, the origin of all origins, and the Supreme Personality of Godhead Himself.

The consideration of name, form, qualities, etc., in the material world:

Worldly people are attracted to happiness - no one wants to be unhappy. But happiness lies in an object’s name, form, qualities, and activities. Beauty also lies there. But both the happiness and beauty in this world are temporary; they are impure, perverted, limited, and incomplete. The perverted reflections of the six opulences we see in this world are temporary manifestations. They appear by the influence of time and then disappear under the same influence. Because the names, forms, qualities, and activities of this world are temporary, and because all mundane beauty is eventually covered by ugliness, the wise do not become entangled in mundane names, forms, qualities, activities, opulence, power, fame, beauty, knowledge, or renunciation. They know the flow of worldly happiness will dry up because we can experience it only with our limited, material senses. The living beings here want more than they deserve. As a result, they lose even what they do deserve.

The science of the Absolute Truth, Gaurahari:

He alone is Lord Hari, from whom all the glories of this world have emanated. He is the controller with His innumerable subordinates - all those who are controlled. He is the Supreme Lord, whom everyone and everything in this world is eager to serve according to their eternal, constitutional positions. His partial manifestation, realized by human knowledge, is called Brahman, which is only the halo of the original Personality of Godhead, the Absolute Truth. That Absolute Truth is Lord Sri Caitanyadeva Himself.

The transcendental pleasure pastimes beyond Brahman and Paramatma realizations:

We are not talking about an imaginary “Sri Gaurahari.” Neither are we talking about a partial realization, the supreme Brahman nor the partial opulence or vast prowess of God as the *yogis* realize Him. Neither are we talking about the imperfect, partial realization of those who detach themselves from mundane pleasure - a state opposed to the highest

transcendental pleasure. May our hearts not be attracted to a comparatively lesser realization like, “I am Brahman.” Please, let us not become attracted to living happily in this world or to all the mundane *katha* in the fourteen worlds. We do not want to talk about what those who have developed distaste for insignificant mundane pleasure worship.

Mundane pleasure is just a perverted reflection of the highest transcendental pleasure. It’s found in this world between husband and wife, father and son, friend and friend, master and servant, as well as in more neutral relationships. Perhaps there may be a slight similarity between us and them, but Sri Gaurasundara is not someone devoid of *rasa* but someone with an eternal, most wonderful, and eternally perfect spiritual form, who is full of transcendental mellows, and who has appeared as a full manifestation of God. Sri Gaurasundara taught the details of eternal *rasa* to Sri Rupa Gosvami. In Rupa Gosvamipada’s *Bhakti-rasamrta-sindhu* (Southern division, Fifth wave) he writes:

vyatttya bhavana-vartma yas camatkara-bhara-bhuh hfdi sattvojjvale badham svadate sa raso matah

“That which is beyond imagination, is heavy with wonder, and relished in a heart shining with goodness is known as rasa.”

Incomplete or imperfect *rasa* is found in the varieties of the ordinary world. When the heart is filled with an excess of pure goodness - that is, when the object is relished with excessive eagerness in the pure self - it is called *rasa*. *Rasa* does not refer to the abominable lusty affairs between Nala and Damayanti, Savitri and Satyavan, Dusyanta and Sakuntala, or the animals or birds. When a soul regains its own nature, only then is *rasa* properly expressed and relished by the soul’s natural propensities. When bricks, stones, or any other mundane objects no longer obstruct the true realization of the soul, then only can one taste spiritual *rasa*.

The cause of mundane rasa and a rebuttal of impersonalism:

There are five kinds of mundane, or perverted, *rasas.* When we see this perverted reflection we think, “If this feeling is stopped, we will be saved.” But where did these *rasas* come from?

Sruti [Taittiriya Upanisad (3.1)] states:

yato va imam bhutani jayante yena jatani jivanti yat prayanty
abhisamvisanti tad vijijnasasva tad brahmeti

“The one who is the source of all the jivas, the one who maintains them, and the one into whom all the jivas enter at the time of total annihilation, is the subject of your question. He is Brahman.”

The partial material variety emanated from the Complete Whole. The Complete Whole, or Supreme Brahman, is eternal and enjoys transcendental pleasures in newer and newer ways. If I watch a horse race from in front of a window in a house near the ground, and if I see the racing horse rush past, I may think the horse wasn’t running or didn’t exist before it passed my window - and perhaps it will not be running after it has passed me. Likewise, the horse’s rider did not exist before I saw him, nor will he remain when I can no longer see him. But that is a mistake in judgment. Rather, the horse was running long before it passed my window and will continue to run afterward. It’s only because my eyes are defective that I think otherwise. My senses are imperfect and so they deceive me whenever I take help from them.

Similarly, those who consider, with their insignificant human knowledge derived from sense perception, that the spiritual object has no variety are also mistaken. They lack proper vision. If I think there were no human beings before I was born and that there will be none after I die, that’s simply foolish, because even after I die, humans will continue to exist. So it is unreasonable to say that there is no variety in the Supreme Brahman, and no pastimes in the spiritual abode. Yet this is what agnostics say. The devotees who know the eternal transcendental mellows are not confined to such narrow conceptions.

Gaurasundara’s greatest gift is knowledge of the glories of the transcendental madhura-rasa:

In the spiritual world, *madhura-rasa* is the topmost *rasa* and the most relishable. There, only Krishna, the one without a second, is the object of service, or the

enjoyer, and all others are His subordinates, or enjoyed. They are ingredients for His pleasure. Of the five *rasas, madhu-ra-rasa* is the greatest; *madhura-rasa* contains all the other *rasas.* Only Sri Gaurasundara displayed so explicitly the concepts of *svakiya* and *parakiya* in *madhura-rasa.* Niyamananda, who by some opinions was a second-century *acarya* and by others a tenth-century *acarya,* and in the opinion of experts only became known after Mahaprabhu's disappearance, unlike Mahaprabhu, gave only a partial picture of *ujjvala-,* or *madhura-rasa.* So it is only by the mercy Sri Gaurasundara that we have a full illumination of that *rasa* at present. The soul can easily attain *madhura-rasa* because it manifests along with the soul. You cannot develop it by some artificial process of *sadhana.* Understanding it is beneficial to all. Such a unique thing the Lord awarded and propagated.

Chanting Krishna's holy name is the best process for achieving the ultimate goal of life:

Sri Gaurasundara said, "The congregational chanting of Krishna's holy name is a human being's only duty." *Krsna-sankirtana* is His greatest gift because by participating in *krsna-sankirtana,* the living beings can attain the treasury of love of God in Vraja, something rarely attained by the best of the demigods, the greatest of sages like Narada, or even the best of devotees like Uddhava.

Krishna in the eyes of historians and impersonalists:

When some people hear the name Krishna they think of a historical person - a person from the *Mahabharata* era who lived five thousand years ago. Some think of Him as an incarnation of Lord Vishnu, and others think of Him as the source of all of Lord Vishnu's incarnations. Some think Krishna is a word concocted by poets, and yet others think that while worshiping Him, ultimately we want to become Jara-like hunters and kill Him by shooting arrows at His red, lotuslike feet. These latter are the impersonalists, and they ultimately attain the formless Brahman. Trying to destroy Krishna is simply an offensive endeavor carried out by materialistic mental speculators.

Mahaprabhu's teachings about krsna-tattva:

But our Gaurasundara did not say anything like this about Krishna. Instead, He quoted *Sri Brahma-samhita* as follows:

isvarah paramah krsnah sac-cid-ananda-vigrahah anadir adir govindah sarva-karana-karanam

Krishna is the cause of all causes:

Some people say, “Nature is the cause of the universe.” But the cause of all causes, the cause of Brahman, and the cause of material nature is the eternal lotus feet of Krishna. Those lotus feet are the cause of Brahman, the source of exposing atheism, the source of knowledge in both humans and demigods, and even the cause of His own Narayana form. The lotus feet of Krishna are also the cause of the material nature as propounded by the godless Kapila’s theory, and the cause of the conception of the Vedanta that “Brahman is the cause of everything.”

Krishna is the cause of Brahman realization:

The Brahman realization, open to human perception, is, for the Lord’s devotees practicing on the path of devotional service, only a partial realization of the Lord. Sri Krishna is the cause of that Brahman. *Jyotir abhyantare rupam atulam syamasundaram:* a great effulgence emanates from the nature of the Original Personality. But the Brahman is only a reflection of the Complete Whole. It is an incomplete manifestation of ultimate oneness and difference, and can be an obstruction to the complete realization of the Absolute Truth if it is seen as the totality. That effulgence is the impersonal Brahman. But the Brahman emanates from Krishna, and Krishna is its cause. The attempt to ascertain the cause of the Brahman by the ascending process may currently pass as erudition, but it is actually great foolishness. Such Brahman realization is subject matter for human knowledge, but Sri Gaurasundara said that Sri Krishna alone is the cause of all causes.

Krishna is sac-cid-ananda, primeval, and beginningless:

Krishna is eternal and full of knowledge and bliss. He is not a temporary, ignorant, material object under time’s influence but is eternally spiritual. Time is under His control. Some people imagine that Brahma, Siva, and Vishnu come from dead matter. Persons like Sadananda

Yogindra think God a figment of our imagination. But Sri Krishna is neither

imaginary nor dead matter. He is beginningless. Brahman is not His fullest realization but is secondary to that fullest realization. He has no origin.

He is Govinda. *Go* means “the earth,” “the senses,” “learning,” and “the cow,” among other things. One who is the root maintainer of all these is Govinda. Govinda is one who maintains the variegated spiritual sky, Paramatma, and the nonvariegated spiritual sky, Brahman.

The concept “inferior to Krishna” - Krishna alone is complete sat and cit:

Thinking the impersonal Brahman supreme and Paramatma some beneficial village god has stopped some people from using their intelligence. The Supreme Personality of Godhead is not the kind of ultimate truth that can be ascertained through human knowledge based on sense perception. Rather, He is the complete truth and a fully spiritual object. He is endowed with eternality and bliss far beyond the jurisdiction of the conditioned souls. He is not impotent Brahman. All variegatedness is present in full only in Him. Moreover, all oneness is also present in Him indirectly. Therefore He is the source of all spiritual and material objects and their subtle existence. The word *sat* refers only to Him. Any object that obstructs the bliss of spiritual realization is *asat*, or temporary matter. Anything eternally blissful is called *sat*.

Krishna is nondual knowledge, and Brahman and Paramatma realizations are included in Him:

He is *cit*, or fully spiritual. That which the ignorant human beings accept as “the ultimate object” based on their sense perception is *acit*, and it comes from a place where consciousness is covered. The idea that one can achieve full knowledge is something formulated by empiricists, and it is this idea that has given birth to impersonalism. But Sri Krishna, the one without a second, cannot be measured by the material mind and senses. That Absolute Truth who cannot be measured is Brahman according to the living beings’ improper realization, Paramatma when they realize Him partially, and Vaikuntha or Bhagavan in His complete manifestation. This is why *Srimad-Bhagavatam* (1.2.11) tells us not to cultivate that which can be measured, because that thing will be nothing but material enjoyment. Instead, cultivate Brahman, Paramatma, and Bhagavan.

vadanti tat tattva-vidas tattvam yaj jnanam advayam brahmeti paramatmeti

bhagavan iti sabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan."

The empiricists' disappointment:

There are many other objects yet to be measured besides those, which can be measured. This is why while trying to measure the Absolute Truth, empiricists remain confined to a partial realization of spirit and are unable to approach the Absolute Truth. Sri Krishna is the sole embodiment of *sat*, *cit*, and *ananda*. The supremely learned and greatly exalted devotee Sri Suta Gosvami states in *Srimad-Bhagavatam* (1.2.6):

sa vai pumsam paro dharmo yato bhaktir adhoksaje ahaituky
apratihata yayatma suprasidati

"The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."

If one really wants to engage in the Supreme Lord's eternal service in His association, and if one really wants to please himself and realize the three features of the Supreme Lord (Brahman, Paramatma, and Bhagavan), he should cultivate knowledge of and attachment to that Supreme Lord.

"Every sage has his own opinion" or "as many opinions as there are paths" - it's all cheating. Only the descending path can deliver perfection. With our tiny human intellects we make ourselves busy with speculation or sense gratification or renunciation or in accumulating many things. These activities lead thousands of people to have thousands of opinions. Each and every person has his own opinion. And this means that anyone and everyone in this world can cheat us. But if the self-manifest Absolute Truth personally descends and reveals Himself, we can't be cheated. The *Katha Upanisad* (1.23) states:

nayam atma pravacanena labhyo na medhaya na bahuna srutena yam evaisa
vrnute tena labhyas tasyaisa atma vrnute tanum svam

"The knowledge about the all-embracing Oversoul cannot be attained either

through reasoning, argumentations, or hearing the Vedas; only to those He accepts does He manifest His person."

The teachings of Lord Caitanya are meant for all time, places, and persons. They must be followed. When the Supreme Lord personally appeared in this world - when Gaurasundara displayed His pastimes -He propagated the holy names of Hari with the help of Nityananda and Haridasa. His teachings were not given to deceive the people of Bengal or of India, or simply to deceive a few people four hundred years ago; His teachings are eternally alive. People may think these teachings don't apply to the people of the Americas, Europe, Asia, Africa, or other continents, or to the inhabitants of the various planets, like Venus, Mars, and Jupiter. But the teachings are meant to show mercy to everyone and everything that has lost its sense. If we do not approach Caitanyadeva under the dictation of our imaginative concoctions based on our limited idea about Him and instead hear His teachings from His unalloyed servants with a surrendered heart, then we will realize that Sri Caitanyadeva is not a cheater. He is not like the many religious preachers who cheat people by advertising the superiority of their respective commodities.

The characteristics of Sri Caitanyadeva's teachings:

He was not a teacher who simply synthesized ideas. Rather, He spoke about things that give living beings their highest spiritual benefit. If people hear His living teachings, then everything else they have experienced in the name of "higher topics" will suddenly appear insignificant. Gaurasundara did not come to deceive people like the mental speculators have deceived people by puffing up the most insignificant processes of *sadhana* in this world and calling them "extraordinary."

The truth about chanting the name of Krishna. Anything other than that is cheating:

By preaching the message of *Srimad-Bhagavatam,* Gaurasundara showed that all so-called great *sampradayas* and *sadhanas* that have appeared in the past and will continue to appear in the future are extremely weak and full of cheating. He has also revealed that the congregational chanting of Krishna's holy name is the only way for humanity to achieve its ultimate benefit.

But this chanting should be about Krishna and for Krishna. Whatever we do to enjoy our senses is not “Krishna,” and chanting to satisfy the senses of conditioned souls is not *krsna-kirtana.* If we mistake *maya’s kirtana* for *krsna-kirtana* - a seashell for silver, an ordinary sound for the holy name - then we have certainly been deceived.

The difference between the mundane name and Krishna’s name:

The sound *krsna,* the name “Krishna,” and the letters that spell *krsna* are directly Lord Krishna Himself. *Bahubhir militva yat kirtanam tade-va sankirtanam:* chanting done with many people is called *sankirtana.* One shouldn’t think, though, that “rat’s *klrtana”* is *krsna-kxrtana.* Unlike “rat’s *kirtana,”* *krsna-kirtana* is not meant to increase the singers’ bile. It’s not man-made *kirtana,* and it’s not meant to facilitate material sense gratification or to cure cholera or to pray for the insignificance of liberation.

If we perform genuine *krsna-kxrtana*, then our performance will be free of the evil mentality of the impersonalists, the godlessness of Sayana Madhava, Sadananda, and Apyaya Diksita - and they too will achieve liberation through it. The Kasi Mayavadis are the prime example. If we perform true *krsna-kxrtana,* then even people who are fully absorbed in and bewildered by material enjoyment can attain the actual perfection of life. King Prataparudra is the prime example of this. Pure *krsna-kxrtana* will give liberation even to the attending trees, stones, animals, birds, men, women, and anyone else. The trees, creepers, animals, and birds of Jharikhanda are the prime example of this. It’s only because people are not performing pure *krsna-kxrtana* that the living beings are not becoming liberated. Gaurasundara came to this world to benefit all living beings, including the trees, animals, and birds as well as the human beings.

The different philosophies of the different logicians:

Paul Keras, Ben(?), Hume, Hegel, Bergson, and Kant are all thoughtful and wise. The Stoic philosophers are also thoughtful, as are the compilers of India’s six *darsanas.* Even Carvaka was a thoughtful person, as were the Buddhists, Sankarites, and Vedantists. This world has thousands of thoughtful people who have spoken about thousands of things. But if we are intelligent, if we are devotees of the Absolute Truth, if we refuse to accept illusion or duplicity as truth, and if we surrender to the Absolute Truth Lord Vishnu, then even if

thousands of these so-called *acaryas*, *mahajanas*, and learned philosophers put forth, with the help of their intellects and research, their commodities to tempt us with sense gratification, we will easily disregard them and continue our search for the eternal, absolute truth for our own eternal benefit.

The teachings of Sri Caitanyadeva and Srimad-Bhagavatam, and the descending path:

By spreading the message of *Srlmad-Bhagavatam* Caitanyadeva revealed to us the topics of the Absolute Truth, who is free from duplicity and who is always served by the nonenvious saints. He instructed everyone to stay aloof from worldly matters. Thousands of shopkeepers are and will continue to be busy advertising and canvassing to sell their concocted products. If we are tempted by their sweet words and approach them, we will certainly be cheated out of the gift of attaining the eternal Absolute Truth. If Caitanyadeva appears in our unconscious heart, and if, out of compassion, the self-manifest Lord personally reveals Himself, only then will we have the strength to summarily reject those shopkeepers. That supremely cognizant Absolute Truth came out of a crystal pillar and destroyed Hiranyakasipu's impersonal mentality, took everything from Bali Maharaja, and destroyed Sukracarya's fruitive mentality. His teachings reveal the soul's true nature.

Srimad-Bhagavatam speaks the supreme religion:

I do not know if the *Bhagavatam* verse, *sa vai pumsam paro dharmah*, is found in any other literature, but by discussing this verse, the desire to practice a narrow sectarianism and an insignificant, deceitful religious synthesis can be destroyed.

The transcendental Absolute Truth is not an object materialists can accept or reject:

There is no question that many conditioned souls engage in sense gratification in the name of God; those same people have concluded that everything they can perceive with their senses *is* God. But apart from pure *bhagavata-dharma*, everything else is idolatry. The atheists tell us that if they can't perceive something with their senses, it's not real. So if they cannot see God with their senses, how can He be God? They think God has no existence independent of

them. The skeptics doubt His existence altogether.

The point is, everyone wants God to be accessible to them through their senses, but only so they can enjoy Him. These weird ideas formulated by agnostics, atheists, and other types of skeptics have gradually given risen to and nourished the various types impersonalism. The godless society thinks God a guard or a cook in their house. But *Srimad-Bhagavatam* and Sri Gaurasundara say that one cannot realize God's existence with knowledge influenced by a spirit of enjoyment.

Who is not fit to be called an acarya or mahajana:

Nowadays, we think philosophies averse to the Supreme Lord and topics opposed to God are *bhagavata-katha.* We glorify the speakers of those topics and call them *mahajanas.* But *Srimad-Bhagavatam* (6.3.25) states:

prayena veda tad idam na mahajano 'yam devya vimohita-matir bata mayayalam trayyam jadi-krta-matir madhu-puspitayam vaitanike mahati karmani yujyamanah

"Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yajnavalkya and Jaimini and other compilers of the religious scriptures cannot know the secret, confidential religious system of the twelve mahajanas. They cannot understand the transcendental value of performing devotional service or chanting the Hare Krishna mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas - especially the Yajur Veda,

Sama Veda, and Rg Veda - their intelligence has become dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the sankirtana movement; instead, they are interested in dharma, artha, kama, and moksa."

Those who are averse to Lord Vishnu and bewildered by His *maya* can never be called *mahajanas.* There is no need to repose faith in a society filled with people who possess the four defects of any conditioned soul - no need to trust the shopkeepers of this world. There is no need whatsoever to believe the statements of those who, in the guise of devotees, misguide foolish, innocent people and

lead them on the wrong path. There is no need to trust the words of those who cheat people in the name of synthesizing ideas and being liberal. Such persons actually envy others, yet are respected as *mahajanas* by foolish materialists. None of them are actually fit to be called *mahajana*.

The impartial truth of Srimad-Bhagavatam:

Srimad-Bhagavatam boldly declares the highest type of idealism to the whole world. *Srimad-Bhagavatam* is not a book to be kept wrapped in a cloth; it is a supremely impartial work, written for all people at all times. Such literature has never before been written in any language in any country. I have no qualification, which is why unfortunately I try to see *Srimad-Bhagavatam in* a different way. But this does not mean that in the impartial truth, the truth without duplicity, there is narrowness or meanness. Rather, by preaching this truth of *Srimad-Bhagavatam,* Sri Gaurasundara saved us from the hands of thieves and plunderers.

The narrowness of the conditioned soul's ideals, born as they are from the three material qualities:

We can understand squareness and thickness and the other measurements of objects in their three dimensions, but can we understand an object with a fourth dimension? We cannot realize transcendental objects. In them, we do not know where the parabolic curve or two parallel lines meet. Human knowledge has a deficiency called "imperfect senses." All knowledge gained through our senses is subject to obstruction by our four defects.

The self-manifest Absolute Truth is known only by His mercy:

To accept just anyone as a *mahajana*, guru, or *acarya* is nothing but restlessness. When the Absolute Truth mercifully manifests by His own will, only then will we understand His nature. Lord Nrsimha showed Himself to Hiranyakasipu and revealed His nature by destroying Hiranyakasipu's evil mentality. Nrsimhadeva is eternally manifest before Prahlada. When Sri Caitanyadeva manifests in the core of the heart, only then will we understand that people in this world worship ghosts, idols, and material things they concoct with their imaginations. We can say with determination that we will not listen to the words of such materially learned people and idol worshipers.

Fruitive workers can never be considered mahajanas:

Srimad-Bhagavatam never calls those who teach us to free ourselves of material bondage *mahajanas.* Nor does it consider those who teach us to attain the heavenly planets just so we can enjoy temporary material pleasure *mahajanas.* Rather, such persons are envious. Fruitive workers are fond of enjoying the fruits of their own karma. They are blind and they lead other blind people to the kingdom of darkness. We can gain nothing from their advice, and we will never attain eternal auspiciousness if we are tempted by their flowery words. Recently we heard that there are thieves and plunderers in Calcutta who tempt people by magically producing some artificial gold, then plundering all their possessions. These *karmis* are like that.

The seven spiritual flames of the fire of Krsna-sankirtana:

ceto-darpana-marjanam bhava-maha-davagni-nirvapanam sreyah-kairava-candrika-vitaranam vidya-vadhu-jivanam anandambudhi-vardhanam prati-padam purnamrtasvadanam sarvatma-snapanamparam vijayate sn-krsna-sankTrtanam

1. *Krsna-sankirtana* cleans the mirror of the heart:

Our comfort lies only in performing *krsna-sankirtana.* The mirror of the heart has become dirty with the dust of many external things. As a result, the Absolute Truth, Krishnacandra, does not reflect in our enjoyment-prone heart. Until we treat mundane people as acting from an inferior position, and recognize that everyone in the world is actually engaged in worshiping Hari (as described in *Caitanya-caritamrta,* Antya 13.133: “He knew only that everyone was engaged in Krishna’s service; he did not understand anything else.”), we will not attain self realization and the mirror of the heart will not be cleansed.

2. & 3. *Sri krsna-sahkirtana* destroys all *anarthas* and is all auspicious:

Only *krsna-sahkirtana* extinguishes the blazing fire of material existence. It spreads the cooling moon rays that help the lotus of the ultimate goal of life blossom. In other words, by simply performing *krsna-sahkirtana* we can achieve the supreme objective of life.

4. *Krsna-sahkirtana* is the life and shelter of spiritual knowledge:

Krsna-sahkirtana is the life of all education and knowledge. The goal of all

education and learning is *sri hari-nama-kirtana.* Unless one becomes learned in spiritual knowledge, one cannot chant the holy name of Hari. Those who want to become big men in this world, or who desire to enjoy heavenly pleasures and are busy merging into the Brahman existence are not fit to be called "learned." Nowadays, people of our unfortunate country think *hari-kirtana* is meant only for the uneducated, the women, the lower classes, the mundane *sahajiyas* (who shed tears easily), the lazy, and the retired. They also think that those who chant to earn money and fill their bellies or to demand respect for their melodious singing or emotional displays are real chanters. But none of these things has anything to do with true *hari-kirtana.* It's all simply business - *maya's kirtana.* As a cheater swindles those who do not know how to recognize a real gem by showing them glass, so professional chanters deceive foolish, innocent people with their fancy melodies, making them think they are hearing *hari-nama*, although the cheaters' chanting is not related to Krishna.

5, 6, & 7. *Krsna-sahkirtana* inundates us with the pleasure of serving. It constantly enhances the nectar of our ecstasy and allows the self to merge into an ocean of love of God:

Krsna-sahkirtana constantly increases the happiness of serving Krishna, and as a result, we relish the nectar of love of God at every step. If the living beings perform *krsna-sahkirtana,* they are given the opportunity to merge into the ocean of transcendental bliss. Just as a cause can be known by its effect, so we can know whether someone is chanting Hari's holy name by seeing the result. If while chanting the holy name of Hari someone develops attachment for material life - or if his propensity for material enjoyment increases - we can understand that his chanting is not *hari-nama.*

Constant chanting of Krishna's name is the only way to attain the goal of life:

Sri Hari alone is to be constantly glorified and without offense. All other processes meant for attaining the goal of life are useless. All other processes are at least partially material. Sri Caitanyadeva has revealed everything impartially and simply, yet people are bewildered and still try to find out on their own which path they should accept.

Gaurasundara alone is the self-manifest, super consciousness, and the giver

of love of Krishna:

The Vedas say that the Supreme Lord is complete and full of spiritual characteristics. The minute conscious living beings can never exist separately from that super consciousness. Sri Caitanyadeva appears before His surrendered devotees, who have taken complete shelter of Him, and reveals Himself. Therefore one who has the opportunity to hear discussions about Sri Caitanyadeva from His devotees is given information about the Absolute Truth, Gaura Krishna, and continues to serve Sri Caitanya forever. Such a person has no other business. Sri Caitanyadeva manifested Krishna before the unconscious living entities of the material world by reviving their consciousness. *Caitanya-caritamrta* (Adi 3.34) states:

sesa-lilaya dhare nama 'sn-krsna-caitanya' sri-krsna janaye saba visva kaila dhanya

"In His later pastimes He is known as Lord Sri Krishna Caitanya. He blesses the whole world by teaching about the name and fame of Lord Sri Krishna."

The difference between Mahaprabhu's philosophy and that of other, unauthorized, non-Vaisnava communities:

All philosophers canvass for their respective communities and ideas, but Sri Caitanyadeva is different. This is because charity and canvassing are not synonymous. Sri Gauranga-sundara is the preacher of the Absolute Truth. He explains that the Absolute Truth personally reveals Himself when faced with a fortunate living being's desire to serve Him. The Absolute Truth is not something to be measured by our material senses. Those who follow in the disciplic succession that knows the science of bondage and liberation are actual *mahajanas.* Those who spend their time in speculative argumentation are not *mahajanas.* All of the current religious sects are in dispute because they are unable to lead their followers to the actual Absolute Truth. Therefore there is chaos. Someone says, "I will worship Surya, Ganesa, Sakti, or some godless object." Someone else says, "God must be fashioned according to my own whims." Yet another person says, "I will create God with my mind and then break His form with this same mind." There are so many unauthorized opinions in this world.

The teachings of Sri Caitanya vs. godless teachings:

But Sri Caitanyadeva did not speak like this. In the spiritual service propensity there is no mental speculation. Sri Caitanyadeva revealed Himself only to His pure devotees, and those devotees had no duty other than to serve Him. Mundane people have so many other duties to perform.

Sri Caitanya's devotees never speak about violence like other people. The great fruitive workers and religious preachers simply make a show of removing the temporary poverty of the downtrodden. The cheating that goes on by accepting falsity as truth cannot award us any benefit. Sri Caitanya's devotees are always eager to do good for us, but we are ever ready to stop them. Our first obstacle is our gross body and the second our mind.

Eternal benefit lies in satisfying the senses of the transcendental Lord:

Those things the material senses accept for mundane pleasure we call objects of sense gratification. That is not God. Those who desire their eternal benefit need not serve those objects. In the material world evil motives dance wildly, motives like friction, envy, hatred, pride, and so on. But as servants of the transcendental Lord, if we try together to gratify the Lord's senses, we will surely achieve eternal benefit.

The symptom of one who is surrendered to Gaura:

According to some opinions, God is simply an order supplier, providing what we need to gratify our senses. This is why we busily ask God to give us wealth and other such things. But Lord Gaurasundara said, "Do not be a businessman." Gaura's devotees do not believe in the mercantile mood when dealing with God.

So what happens to those who become devotees of Sri Caitanyadeva and worship Him? Tridandr Gosvamrpada Srrla Prabodhananda writes in his *Caitanya-candramrta* (Verse 113):

stri-putradi-katham jahur vivasayinah sastra-pravadam budha yogindra vijahur-marun-niyama-ja-klesam tapas tapasah

jnanabhyasa-vidhim jahus ca yatayas-caitanya-candre param aviskurvati

bhakti-yoga-padavim naivanya asid rasah

“Now that Lord Caitanyacandra has revealed the path of pure devotional service, the materialists have given up talking about their wives, children, and material affairs, the scholars have given up debating the scriptures, the yogis have given up the trouble to control their breath, the ascetics have given up their austerities, and the im-personalists have given up studying Vedanta. Being attracted by the sweet beauty of devotional service to Krishna, all the shopkeepers have stopped selling their insignificant wares.”

Such is the uncommon influence of devotional service. Until one realizes the beauty of devotional service, he continues to traverse the paths of karma, *jnana*, and sense gratification.

After approaching the Supreme Lord to serve Him directly, the Lord’s servants should have no desire other than to satisfy the Supreme Lord. Whatever one possesses should be offered at Srr Caitanyadeva’s lotus feet and engaged in His service. This is the real meaning of *trnad api sunicena* and *manadena.*

The difference between the giver of material pleasure and the goal of life - Gaura’s devotees give the goal of life:

Sri Caitanyadeva’s devotees say, “O living beings, first try to understand who you actually are.” If we dislike their words, we will be deceived. As an affectionate mother and a well-wishing father arrange something to benefit their children even against their children’s wills, and as a good doctor prescribes medicines to cure a patient even though the patient may not like them, so Sri Caitanya’s devotees may say things that go against the tastes of the godless only to benefit them. One need not be afraid to see scissors in the hands of a surgeon. Surgeons are there to help us regain our health, and we can trust them to operate on an infected boil. Similarly, devotees operate on the knot of godlessness in the heart and remove it. “Let’s create parties and establish new and influential opinions that contradict the established opinion” - desires like this are not found among Sri Caitanya’s devotees.

vancha-kalpatarubhyas ca krpa-sindhubhya eva ca

patitanam pavanebhyo vaisnavebhyo namo namah

RELIGION FOR THE THREE YUGAS AND KRSNANAMA-KIRTANA

Place: *Maha-Yogapitha, Sridhama, Mayapur Time*: *Sunday, 8th November, 1925*

MANGALACARANA

I offer my obeisances to those who have taken complete shelter of the Lord's holy name and become indifferent to *sadhanas* other than that of taking shelter of the holy name.

The different sadhana processes in the four yugas:

The crest jewel among all *paramahamsas,* Sri Sukadeva, said:

kfte yad dhyayato visnum tretayam yajato makhaih dvapare paricaryayam kalau tad dhari-kirtanat

"Whatever result was obtained in Satya-yuga by meditating on Visnu, in Treta-yuga by performing sacrifices, and in Dvapara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Krishna maha-mantra."

(Srimad-Bhagavatam 12.3.52)

Transcendental meditation:

This is Kali-yuga, and in this age, the path of meditation is obstructed because people's minds are always disturbed. It is not possible to meditate on Lord Vishnu now. While trying to meditate on Lord Vishnu, we often end up meditating on the objects of the senses. This is why transcendental meditation is so rare. Before we begin to meditate, we should consider who is meditating, on whom we are meditating, and the goal of our meditation. Make sure the object of your meditation is the Absolute Truth. The meditator must have an internal life, and the process of meditation should be uninterrupted, like the incessant flow of oil. Otherwise, real meditation is not possible.

Meditation is impossible with the disturbed mind of a Kali-yuga resident:

At present, the mind is wildly disturbed, the heart full of sinful contamination, and the object of meditation always changing its form. We tend to meditate only on those things we can perceive with our material senses, and the eternal, transcendental Absolute Truth never becomes the point of our focus. Those living in Satya-yuga meditated on the Absolute Truth, but during the present Age of Quarrel, the truth has mostly disappeared. Therefore the process of *sadhana* in Satya-yuga isn't effective for the restless mind of a resident of Kali-yuga. It is difficult to meditate on an object if the mind is restless; we often end up meditating on something else. As travelers on the path of fruitive activities, whatever we meditate on simply increases our propensity to perform fruitive activities. This is due to our lack of qualification and an undisturbed, sinless, pure mind. So for us, meditation is impossible.

The worship of the Lord of sacrifice during Treta-yuga:

Lord Vishnu was worshiped in Treta-yuga through the performance of sacrifice. Sacrifice was the main way people cultivated God consciousness. To perform sacrifice, one needed qualified *brahmanas,* priests, a host, and suitable ingredients. At the beginning of Treta-yuga the demons did not attack the sacrifices, but as time passed they began to destroy sacrifices in various ways.

The beginning of demigod worship - when people gave up worshiping the Lord of sacrifice:

In Treta-yuga, the most intelligent persons performed sacrifices to worship Lord Vishnu, the master and enjoyer of all sacrifice. They then took the remnants of those sacrifices and satisfied the demigods with them. Other people worshiped the ancestors and demigods in sacrifices. Gradually, though, people stopped worshiping the Lord of sacrifice and began to consider the inferior demigods equal to Lord Vishnu.

Carvaka's atheistic philosophy:

People like Carvaka appeared to stop sacrifices for the ancestors. The *brahmana* Carvaka said, "The cheaters have arranged to offer oblations to the forefathers, and by inducing the royalty to perform fire sacrifices, they have begun to

accumulate huge amounts of wealth. They invented these methods to maintain their family members. The animal, which is killed in the Jyotistoma sacrifice, is supposed to ascend to heaven after death. If the sacrificed animal does indeed achieve heaven, then why don't sacrificers sever the heads of their parents? Then their parents can easily go to heaven and they need not trouble themselves later with the *sraddha* and other ceremonies! If a departed soul becomes happy simply by our performing *sraddha*, then what is the use of sending money to support a person who lives abroad? He can be satisfied by feeding a *brahmana* at home! And if a person in heaven is made happy by a *sraddha* ceremony performed on earth, why isn't a person standing on top of the palace happy when a *sraddha* ceremony is performed on the ground? If a person on the roof doesn't become satisfied, how can a person in heaven become satisfied?" Therefore, Carvaka says, *sraddha* and other such performances are simply a way for cheaters to earn their livelihood since these activities apparently deliver no results.

The worship of Lord Visnu during Dvapara-yuga:

When the prescription to perform sacrifice was attacked during Treta-yuga, Dvapara-yuga arrived. At that time, Vishnu was worshiped by offering a variety of articles in the temple. During this worship there was no question of killing animals. Worship of demigods (like Surya, Vayu, and others, who help the worshipers satisfy their senses), and worship of the forefathers (which had become prominent during Treta-yuga) transformed into Vishnu worship during Dvapara-yuga.

Murti or temple worship is that process by which the Vaisnavas worship Lord Vishnu, the controller of all controllers. Apart from worshiping Lord Vishnu, who is the master of sacrifice, worship of Surya, Candra, Vayu, Varuna, and other demigods whom people came to know through their senses became customary in unauthorized *sampradayas.*

Disturbance of deity worship in Kali-yuga:

At the end of Dvapara-yuga and the beginning of Kali-yuga Buddhists and Jains began to disturb the worship of the demigods and forefathers as well as Lord Vishnu. But during all the four ages, the godless have always tried to disturb and distort whatever process of worshiping Lord Vishnu the Vaisnavas follow.

Taking advantage of Vishnu worship, hired or professional worshipers began to appear. These worshipers performed their services simply to fill their bellies and take care of their family members. As a result, they became attached to worshiping their tongues and bellies rather than serving Lord Vishnu. In fact, they became absorbed in sense gratification rather than the Lord's service. When the Vaisnavas saw that in Dvapara-yuga people were filling their bellies and taking care of wife, children, and body through their worship of Lord Vishnu, they were compelled to make some new arrangement.

The process for Kali-yuga, or how to worship Lord Hari in this age:

Srimad Acarya Ananda Tirtha Purnajnana Madhvamuni quoted the following evidence from *Sri Narayana-samhita* in his commentary on the *Mundaka Upanisad:*

dvapariyair janair visnuh pancaratrais tu kevalaih kalau tu nama-matrena pujyate bhagavan harih

“In the Dvapara-yuga people should worship Lord Visnu only by the regulative principles of the Narada Pancaratra and other such authorized books. In the Age of Kali, however, people should simply chant the holy names of the Supreme Personality of Godhead.”

The adulteration of deity worship in Kali-yuga:

The adulteration of deity worship in Dvapara-yuga is also current in Kali-yuga. And as in Dvapara-yuga, irrelevant worship methods were invented to compete with the Vishnu worship the Vaisnavas were offering. As worship of the belly took center stage, we find remnants of the activities that supported it in this age. Nowadays, instead of worshiping Vishnu, people worship the various demigods and goddesses they can experience through mundane knowledge - and all this worship is being done as a profession. Now instead of worshiping Sri Narayana, people are freely “breaking peanuts with the *salagrama-sila"* People have learned the externals of deity worship and so learned to support themselves financially. Through deity worship they maintain wife, children, and their mundane enjoyments.

How kirtana has been adulterated in Kali-yuga:

It’s not possible to practice the deity worship recommended for Dvapara-yuga in Kali-yuga. In Kali-yuga, the Lord is worshiped by chanting His holy name. In other words, in this age, one should cultivate consciousness of Vishnu by chanting Vishnu’s holy name.

But in Dvapara-yuga, as people became hired priests and distorted deity worship, so as Kali-yuga progresses people are daring to sell the holy name. We study and publish books only to accumulate wealth, women, and fame. We chant the holy name in exchange for money so we can fill our belly. We become professional chanters. The aim is then not to chant, not to serve Hari, but to enjoy our senses. If we get a chance to earn more money and fame in other ways, we rush to them and give up our chanting. If someone says, “You will not get money by reciting *Srimad-Bhagavatam,* we stop our recitation and conclude that *Bhagavata* recitation no longer provides milk. If we know we won’t get money by doing *kirtana*, giving mantras, or giving discourses, we stop doing all that immediately.

If we gain wealth, women, and fame in some way, then even the show of our duplicitous service comes to an end. Therefore it’s proven that our chanting of Hari’s name, our recitation of *Srimad-Bhagavatam*, and our religious discourses are performed only to make money or attract women and fame - all companions of Kali. Such shows are never real; the holy name is not present in such chanting, and no truth appears in that type of *Bhagavatam* discourse. These activities are actually offenses against the holy name. These are simply business.

This kind of business propensity is never service to the Lord. If after seeing the deities people don’t offer donations, [a *pujarl* might think,] “I’ll stop worshiping that deity, reciting *Srlmad-Bhagavatam,* or chanting the holy name.” These kinds of business transactions were not current during Mahaprabhu’s time. Mahaprabhu and His associates never engaged in this type of abominable business. Because there would be *Bhagavatam* sellers, mantra sellers, and sellers of the holy name in the future - in other words, in the name of reciting *Srlmad-Bhagavatam,* which is nondifferent from Vrajendranandana-suta, chanting the holy name, which is nondifferent from Krishna, and worshiping the deity, which is nondifferent from the *sac-cid-ananda* Lord, Sri Gaurasundara, Sri Nityananda, Sri Advaita, Namacarya Thakura Sri Haridasa, and the Six Gosvamis never preached this type of holy name of Hari or recited *Srlmad-Bhagavatam* in this world, nor did they teach anyone to do so.

Deviations:

In every person's life we find the functions of the four *yugas*, namely, meditation, sacrifice, worship, and glorification. When the living beings become inclined to Lord Hari's devotional service by cultivating their spiritual natures, only then do all those functions manifest in a pure form. But when the living beings remain absorbed in mental speculation, then these processes become deviated. When we're under the control of mental speculation, we meditate on objects accessible to the senses. We consider offering oblations into the fire of sense enjoyment the same as "sacrifice." When we offer food before the deity we think a about when the offering will be over and we can take home these nice things and feed our relatives. While performing *klrtana* we find ourselves caring more about the melody and how to please the minds of the listeners, and the Lord disappears from our memory. Instead of pleasing Krishna's ears, we strive to please mundane ears. Then Krishna's senses are not gratified by our *klrtana,* and our singing instead supplies fuel to the fire of our own sense desires.

The processes of meditation, sacrifice, and deity worship are disturbed during Kali-yuga:

It's impossible to meditate with a restless, Kali-yuga mind. If we think that before we meditate we will first control the restless mind by withdrawing it from the external world, that too is a useless proposal, because we will continue to hover on the mental platform. Even concentrated meditation from the mental platform does not allow us to meditate on the eternal, transcendental personality. Meditation from the mental platform is not actual meditation. Meditation is only possible from our pure, spiritual nature.

It's also not possible to perform sacrifices during Kali-yuga, because these sacrifices require many ingredients and much time. In Kali-yuga we are short-lived and have no time to waste. Similarly, it's also not possible to perform proper deity worship during Kali-yuga. If we sit down to worship the deity, it won't be long before our back aches. In each of these processes purity and impurity, and time, place, and person come into play. Such considerations are essential in deity worship.

But there is no need to consider these things when chanting the holy name of Hari. We don't have to worry about suitable and unsuitable times or places, or

even suitable and unsuitable candidates. *Sri Caitanya-caritamrta* (Antya 20.18) states:

khaite suite yatha tatha nama laya kala-desa-niyama nahi, sarva siddhi haya

“Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection.”

And in the *Caitanya-bhagavata* (Madhya 1.242) it is stated:

ki bhojane ki sayane kiba jagarane aharnisa cinta krsna balaha vadane

“Whether eating, sleeping, or remaining awake, the Lord did not speak of anything other than Krishna.”

Hari’s holy name can be chanted even while we’re passing stool or urine. The body’s external functions are done out of habit, and they create no bar to chanting the Lord’s holy name. We can chant the holy name when we are asleep, awake, and when we go to bed. We can chant whether we are aristocrats or born in a low family. We can chant the holy name in *any* condition of life. Everyone, including *sadras*, outcastes, *mlecchas,* women, men, boys, youths, and the old, are eligible to chant the holy name. One can chant in a solitary place or congregationally, alone or with many people. One can chant neglectfully or with faith.

Why we may be impeded from attaining perfection:

Yet if instead of chanting the holy name we do something else - if we keep our bead bag hidden inside our cloth or display artificial humility, advertising our meekness while internally maintaining a desire for name and fame, or if we want to make a show of Vaisnavism, even internally, or if we maintain a sense of “I” and “mine,” or if we accept non-Vaisnavas as Vaisnavas and consider Vaisnavas non-Vaisnavas, or if we commit *namaparadhas* like blaspheming saints, or if we glorify nondevotees and encourage the *namaparadha* of committing sinful activities on the strength of our chanting - certainly we will be deceived and not attain the result. Sri Gaurasundara said:

namnam akari bahudha nija-sarva-saktis tatrarpita niyamitah smarane na kalah etadrsi tava krpa bhagavan mamapi durdaivam idrsam ihajani nanuragah

"O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names, like Krishna and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by Your holy names, but I am so unfortunate that I have no attraction for them."

The Lord's primary and secondary names:

Out of His causeless mercy the Supreme Lord has revealed His many names, and in those names He has invested all His energies. The word *bahudha* in this verse refers to the Lord's primary and secondary names. Names like Sri Krishna, Radhakanta, Gopijanavallabha, Yasodanandana, Nandakumara, and similar other names on the platform of *madhurya,* as well as Vasudeva, Narayana, Nrsimha, Vishnu, and similar other names on the platform of *aisvarya* are His primary names. Names like Brahman, Paramatma, Isvara, and so on, which display His partial manifestation are called His secondary names. The primary names of the Supreme Lord are totally nondifferent from the Supreme Lord Himself. All of His energies are fully manifest in those names. In His secondary names different energies are manifest in partial forms and are present in relation to the three material qualities.

All classes of people are eligible to hear and chant the name of Hari:

All kinds of people have the right to hear and chant Hari's name. Srila Nityananda Prabhu and Thakura Srila Haridasa are both *namacaryas.* Sri Krishna Caitanya Mahaprabhu, who inaugurated *nama-sankirtana* never said to Thakura Haridasa, "You have taken birth as a Yavana, so you shouldn't go to *brahmana's* house to preach the name of Hari." Rather, the Lord instructed both Sri Nityananda and Sri Haridasa, "Go door to door and preach the holy name of Hari and love of God to everyone equally."

According to earlier social rules, if a *brahmana* dealt with any other caste he would be considered to have fallen from his position. Srila Nityananda Prabhu appeared in an *upadhyaya* family. He was the purifier of all fallen souls. Even though this deliverer preached Hari's name to *ksatriyas, vaisyas,* goldsmiths, and many others, He did not fall from His position.

Nityananda Prabhu and Thakura Haridasa were ideal namacaryas:

Nityananda Prabhu never engaged anyone in *namaparadha* so he could accumulate wealth or fill His belly. He alone is capable of distributing the pure name, the embodiment of transcendental bliss. Therefore He is the deliverer and savior of all fallen souls. Those who distribute *namaparadha* on the pretext of distributing the pure holy name, hoping to collect wealth in a mood of “this is me” and “that is mine,” fall down when they mingle with low-class people. Haridasa Thakura, despite his apparent low birth, was not unqualified to act as an *acarya*.

Mahaprabhu taught through the example of Haridasa Thakura:

By establishing Haridasa Thakura as *namacarya*, Sriman Mahaprabhu taught all living beings that aristocracy or social prestige has nothing to do with spiritual inferiority or superiority. The spiritualists alone are the real aristocrats and topmost *brahmanas*, whereas the aristocracy or social prestige of materialists is artificial and actually an impediment to their chanting of Hari’s name. *Srimad-Bhagavatam* (1.8.26) states:

janmaisvarya-sruta-sribhir edhamana-madah puman naivarhaty abhidhatum vai tvam akincana-gocaram

“My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.”

In his *Sri Caitanya-caritamrta* (Antya 4.68), Kaviraja Gosvami Prabhu cites Caitanya Mahaprabhu as saying:

dinere adhika daya kare bhagavan kulina, pandita, dhanira bada abhimana

“The Supreme Personality of Godhead, Krishna, is always favorable to the humble and meek, but aristocrats, learned scholars and the wealthy are always proud of their positions.”

And in *Antya* 4.67:

yei bhaje sei bada, abhakta—hina, chara krsna-bhajane nahi jati-kuladi-vicara

"Anyone who takes to devotional service is exalted, whereas a nondevotee is always condemned and abominable. Therefore in the discharge of devotional service to the Lord, there is no consideration of the status of one's family."

The ideas that one should not hear the name of Hari from the mouth of a person who is not a seminal *brahmana*, or that those born in a low caste do not have the right to chant the holy name are not approved by the original *sankirtana* leaders or the the original propagator of the *sankirtana* movement. Srila Haridasa Thakura's servant, Basu Ramananda Prabhu of Kullna-grama, was born in a noble family. Sri Nityananda Prabhu also delivered Uddharana Thakura, who was born in a family of goldsmiths.

When a Vaisnava appears; and fructified and unfructified karma:

When an *uttama-bhagavata* appears in a particular family, one hundred generations before and after him are delivered. When a *madhyama-bhagavata* appears in a particular family, fourteen generations before and after him are delivered. When a *kanistha-bhagavata* appears in a particular family, three generations before and after him are delivered. A Vaisnava is never forced to enjoy the fruits of his karma. Statements like *avasyam eva bhoktabyam, krtam karma subhasubham*, which state that one must enjoy the good and bad results of his own karma, do not apply to the Lord's devotees. Sometimes people are born with leprosy in the house of a leper because of their past sinful activities, and sometimes, as a result of their piety, they are born in a *brahmana* family with good prestige. Sometimes people are born into wealth after having fallen from the yoga path. All this is due to previous deeds. These types of birth are discussed in relation to the path of karma. But these things do not apply to Vaisnavas. Srila Rupa Gosvami Prabhu writes in his *Sri Namastaka* (Verse 4):

yad-brahma-saksat-krti-nisthayapi vinasam ayati vina na bhogaih apaiti nama sphuranena tat te prarabdha-karmeti virauti vedah

"O holy name! The seeds from which sin sprouts within the heart are not burned to ashes by realization of Brahman or by constant meditation on eternal consciousness. But, O holy name, as soon as You appear on the tongue of a sincere chanter, all the karmic seeds of sin are burned to ashes. Thus all sinful reactions, past, present, and future are finished. This is proclaimed by the

Vedas."

The subtle meaning of Vaisnava association in the material world:

But it is seen in the material world that the devotee who takes birth in a low-class family appears diseased or foolish by material vision. This has great purpose. If ordinary people see that devotees appear only in high families and that they are healthy and educated, they will become discouraged. So to benefit all people, Lord Gaura Krishna has His devotees appear in different classes and then display great compassion toward all fallen and unqualified beings. We can think of Gaurasundara's act as an arrangement similar to capturing a wild elephant by sending in a trained female elephant. Thakura Sri Vrndavana writes in his *Caitanya-bhagavata* (Adi 2.49):

socya-dese, socya-kule apana-samana janmaiya vaisnave, sabare kare trana yei dese yai kule vaisnava 'avatare' tanhara prabhave laksa-yojana nistare yata dekha vaisnavera vyavahara duhkha niscaya janiha taha paramananda-sukha visaya-madandha saba kichui na jane vidya-made, dhana-made vaisnava na cine

"The Lord had His devotees, who are equal to Him, appear at impious places and in impious families in order to deliver everyone.

"In whatever place or family a Vaisnava appears, people for hundreds of thousands of miles around are all delivered.

"A Vaisnava is always firmly situated in transcendental bliss because of engagement in devotional service. Although he may appear to suffer material pain, his position is called 'transcendental bliss in separation.'

"Everyone is blinded by pride and sense gratification. Being proud of their education and wealth, they fail to recognize a Vaisnava."

How insignificant living beings should behave toward guru and Vaisnava:

Just because a devotee of the Lord has appeared in a low family, we shouldn't think he has become sinful or is being forced to enjoy the fruits of his karma. Rather, we should understand that he has purified that low family. While conversing with devotees we ask, "Which family have you purified?" If an exalted personality becomes perfect in chanting the holy name, which is the only

sadhana for Kali-yuga, then he is certainly the greatest. Of this there is no doubt.

THE GLORIFICATION OF SRIMAD-BHAGAVATAM ON SRI VYASA-PUJA DAY

Place: Learned assembly, Sri Gaudiya Matha, Ultadanga, Calcutta Time: Wednesday, 3rd February, 1926

(Instructions given to the disciples on his fifty-second appearance day)

The three energies of Lord Visnu:

In the division of the energetic Supreme Lord's unlimited energies we find that these energies are included in His different parts. In the spiritual energy there is oneness, and opposite to that, in the material energy, the opposite qualities are present. In the Supreme Lord's internal energy there is only spirit - or everything is spiritual - and in the material energy everything is made of matter, or the three material qualities. We call this material energy the Lord's external energy.

The nature of the conditioned, marginal, and liberated living beings:

Between the spiritual and material energies is another energy, which is situated at the border between them. This is where the ingredient that allows the living beings to appear is invested. There are unlimited living entities; they cannot be counted. They have a single goal and are fully spiritual. Yet they are prone to associate with the three modes of material nature. When the marginal energy, or the living beings, comes in contact with the external energy, the living beings retain their individuality but

become conditioned by *maya.* Although the marginal energy is conditioned by the external energy and so the living beings appear to have material qualities, it does not mean they don't also have spiritual qualities, or the nature of the internal energy. All the qualities of the internal, spiritual energy are present in the marginal energy, but in minute quantities.

The living beings' conditioned life and their marginal position:

Although by nature the living beings are minute consciousness, they are countless and have a tendency to associate with the three material modes. Since

the living beings are minute, the three features of the spiritual energy appear transformed, disorderly, and perverted as a result of contact with the three qualities of the material world. The minute spirit soul is subject to being covered and thrown by the external energy. That is why the minute soul is meant to live either in contact with *guna-maya* or with *bhakti-yoga-maya*. It is the natural propensity of the minute spirit soul to remain sheltered by spiritual awareness. In his constitutional position, he remains eternally cognizant, but when he forgets his original constitutional position, he becomes inert and lives subject to the marginal nature. When the living being enters the material sky, which is the basis of the external energy, he manipulates his own gross existence and, with the help of his senses, spontaneously engages in material enjoyment.

At that time, his functions are called “karma.” Karma, “activity,” is the perpetual nature of the minute spirit soul, and when it is directed toward the perishable, material platform it is destructive. Being proud of the three qualities foreign to him, the karmic actor ends up misusing his own independence, or spiritual nature. Although while in the mode of goodness he receives some information about his real identity, because his realization is mixed with the perishable modes of passion and ignorance he engages in pious action, impious action, and inaction. Situated in the mode of goodness, when the doer does not try to accommodate the modes of passion and ignorance but remains fixed, only then can he remain fixed in the mode of goodness as a pious actor.

How the living beings attain liberation:

Only from the mode of pure goodness does a spirit soul realize his constitutional position. When he then tries to understand that by his eternal propensity he is forever a servant, he learns of his relationship with the energetic Lord Vasudeva, and his enjoying spirit and exploitative mentality ends. He realizes that he is meant simply as an ingredient for the pleasure of the eternal enjoyer, the Supreme Lord.

The function of the living beings in their conditioned state:

When a living being is influenced by the modes of passion and ignorance, his attempt to live in the mode of goodness is more or less vanquished and he develops a tendency to oppose the Lord. At that time, serving the insignificant and perishable covers him and throws him far from the Lord’s service. The

minute spirit soul is deceived, thinking he is acting according to his true nature and with his own independence, but he is actually a puppet in the hands of the material modes. Then he begins to enact fruitive activities. His success at achieving material enjoyment makes him proud, and he fully accepts the gross and subtle bodies as himself. He forgets his true self. Those who fall into such a pit of illusion fuel the blazing fire of fruitive activities taught in the *purva-mimamsakas.* They forget they are only meant to give the Lord pleasure. But these *karmis,* who are fond of enjoying the fruits of their own karma, remain attached to serving perishable material objects because of the knowledge they have gained through sense perception, which they believe to be absolutely true.

The function of pure goodness:

When the living beings become fixed in pure goodness, they come to understand the insignificant, needless, imperfect, and temporary nature of performing fruitive activities, and they lose their taste for being bitten by the sharp teeth of the material energy. When the minute spirit souls then begin to cultivate service to the Supreme Personality of Godhead while trying to give up their service to the external and the temporary, they become free of material ignorance and revive their constitutional position. From this point on, the living beings gradually try to remain aloof from being in the mood of an enjoyer or the enjoyed in this world.

The symptoms of karmis and jnanis:

The minute soul sometimes desires to merge into undivided time because he is fed up with the abominable nature of the kingdom of the three material qualities. He then wants to become free of the grip sensual knowledge has over him, and he tries to lose his spiritual identity. Some people fall into the illusion of thinking spiritual suicide, or merging into the Brahman, a natural, spiritual state. Only when the spirit soul falls into illusion by mistaking his gross body and subtle mind to be himself does he develop a thirst for liberation. Therefore fruitive workers and mental speculators, or impersonalists, are both situated on the ascending path and are respectively glorified in this world as *bhogis* and *tyagis.* Unless and until each of them can detect how they are misusing their independence, or true spiritual nature, they cannot understand that *karma-khanda* and *jnana-khanda* are two pots of poison. Because they misuse their spiritual intelligence, *bhogis* and *tyagis* continue to glorify fruitive activities and

false renunciation. Until they become attracted by the beauty of the supremely sweet magnanimous Person, who is full of six opulences, they will either remain enjoyers of the stool of sense gratification or think that remaining aloof from that stool is the goal of life.

Until they dovetail their desire for temporary material enjoyment and liberation in devotional service to Lord Vishnu, both *karmis* and *jnams* will continue to work hard in this temporary material world. If the witches of material enjoyment and liberation swallow the childish nature of the minute spirit souls, the living beings will not become self-realized. As one cannot find complete peace before sleep, and the symptoms of complete peace are seen only during deep sleep, so until one attains *actual* liberation - being established in his original constitutional position - one cannot understand the need to eternally serve Lord Hari. Until the living being is attracted to Bhagavan’s transcendental qualities, he will consider his gross and subtle designations nondifferent from himself and either enjoy the fruits of his karma or search after impersonal Brahman. The conditioned soul is unable to understand that such liberation is synonymous with sense gratification. A renunciant’s imaginative peace has no value, and yet because of a lack of good fortune, such living beings continue to misuse their spiritual independence and misunderstand their constitutional position.

The descending path offered in Srimad-Bhagavatam and the ascending path:

Being kicked by the desire for material enjoyment or the search for dry renunciation, the independent living being sometimes thinks the ascending path the only bridge to his own fortune. However, a more fortunate living being, who is situated on the platform of pure goodness, does not have to face the kicking of material enjoyment or renunciation because he sees Lord Vasudeva. At that point, by his own will, he remains eternally in his constitutional position as the Lord’s servant. The followers of the ascending path then call him a follower of the descending path. What the followers of the ascending path try to establish through argument and sensual experience is never fixed or eternal. In due course of time either their established path or their opinion will change. But the eternal, unchanged path of the disciplic succession comprehensively defeats the customs of the temporary world.

Srimad-Bhagavatam decries the ascending path of the imperfect senses and the propensity to cheat in the following verses: *jnane prayasam udapasya namanta*

eva (10.14.3) exposes the uselessness of those who follow the ascending path; *ye 'nye 'ravindaksa* (10.2.32), *sreyah srtim* (10.14.4), and *tat te 'nukampam* (10.14.8) pierce with a powerful spear the hearts of those on the ascending path.

These persons should hear the remedy *Srimad-Bhagavatam* (1.6.35) prescribes: “It is true that by practicing restraint of the senses by the yoga system one can get relief from the disturbances of desire and lust, but this is not sufficient to give satisfaction to the soul, for this [satisfaction] is derived from devotional service to the Personality of Godhead.”

They should also note what *Srimad-Bhagavatam* says in 10.2.33: “O Madhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service.”

The “descending path” refers to the knowledge that descends from above the material sky, or from the spiritual sky. To consider the descending process something that comes from the top of the material sky to the earth’s surface is simply another example of the misguided thinking of godless people. The Absolute Truth, who is transcendental to the three material qualities, does not descend or incarnate in the material world like that. The materially enlightened empiricists endeavor to arrive at the Absolute Truth with the help of temporary devices and analyses, and those on the descending path never appreciate or accept the results of their attempts. Rather, the weakness these so-called powerful people display causes those who know the Absolute Truth to laugh.

The danger on the path of argument:

Apart from taking shelter of the Absolute Truth, those who travel the path of devotional service do not encourage a policy of throwing stones in the dark. They follow the disciplic succession, not dry speculators. Although they give respect to sense enjoyers, *karmTs,* and *jnams,* they are unable to praise such persons’ luck. *VikarmTs, karmTs,* and *jnams* have somehow been distracted from the truth by the gross and subtle worlds. Therefore the devotees in pure goodness cannot follow or associate with them because they have become averse to the Absolute Truth. Rather, they recognize them as servants of matter and the Mayavadis.

Because they don't follow the path of aural reception, or the descending path, which is based on the Lord's service, those who take to the ascending path due to their impure intelligence merge into the ocean of material existence, being offenders at the feet of the inconceivable, transcendental Supreme Lord.

The rarity of pure devotional service and pure devotees:

This is why while enacting the pastime of instructing Srila Gosvami Prabhu, Sri Gaurasundara quoted the following from *SrTmad-Bhagavatam* (cited in *SrT Caitanya-caritamrta* Madhya 19.138-149):

eita brahmanda bhari'ananta jiva-gana caurasi-laksa yonite karaye bhramana kesagra-sateka-bhaga punah satamsa kari tara sama suksma jivera 'svarupa ' vicari tara madhye 'sthavara', 'jangama'—dui bheda jangame tiryak-jala-sthalacara-vibheda tara madhye manusya-jati ati alpatara tara madhye mleccha, pulinda, bauddha, sabara veda-nistha-madhye ardheka veda 'mukhe ' mane veda-nisiddha papa kare, dharma nahi gane dharmacari-madhye bahuta 'karma-nistha' koti-karma-nistha-madhye eka 'jnani' srestha koti-jnam-madhye haya eka-jana 'mukta' koti-mukta-madhye 'durlabha'eka krsna-bhakta krsna-bhakta—niskama, ataeva 'santa' bhukti-mukti-siddhi-kami—sakali 'asanta'

"In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe. The length and breadth of the living entity is described as one ten-thousandth part of the tip of a hair. This is the original subtle nature of the living entity.

"The unlimited living entities can be divided into two divisions - those that can move and those that cannot. Among the living entities that can move, there are birds, aquatics, and animals. Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured human beings like mlecchas, pulindas, bauddhas, and sabaras.

"Among human beings, those who are followers of the Vedic principles are considered civilized. Among these, almost half simply give lip service while committing all kinds of sinful activities against these principles. Such people do not care for the regulative principles.

"Among the followers of Vedic knowledge, most are following the process of

fruitive activity and distinguishing between good and bad work. Out of many such sincere fruitive actors, there may be one who is actually wise.

“Out of many millions of such wise men, one may actually become liberated [mukta], and out of many millions of such liberated persons, a pure devotee of Lord Krishna is very difficult to find.

“Because a devotee of Lord Krishna is desireless, he is peaceful. Fruitive workers desire material enjoyment, jnarns desire liberation, and yogis desire material opulence; therefore they are all lusty and cannot be peaceful.”

By these statements the Lord explained how rare are the devotees and devotional service, and also showed the uselessness of synthesizing matter and spirit.

The root, the progressive basis, the shelter, and the destination of pure service to Krishna, and the process of protecting it:

Again from *Sri Caitanya-caritamrta* (Madhya 19.151-164):

brahmanda bhramite kona bhagyavan jiva guru-krsna-prasade paya bhakti-lata-bija

mall hand kare sei bija aropana sravana-kirtana-jale karaye secana upajiya bade lata ‘brahmanda ’ bhedi ’ yaya ‘viraja’, ‘brahma-loka’bhedi’ ‘para-vyoma’paya tabe yaya tad-upari ‘goloka-vrndavana’ ‘krsna-carana’-kalpa-vrkse kare arohana tahan vistarita hana phale prema-phala ihan mali sece nitya sravanadi jala yadi vaisnava-aparadha uthe hati mata upade va chinde, tara sukhi’yayapata tate mali yatna kari ’ kare avarana aparadha-hastira yaiche na haya udgama kintu yadi latara sange uthe ‘upasakha’ bhukti-mukti-vancha, yata asankhya tara lekha ‘nisiddhacara’, ‘kutmatv’, ‘jiva-himsana’

‘labha’, ‘puja’, ‘pratisthadi’yata upasakha-gana seka-jala pana upasakha badi’yaya stabdha hana mula-sakha badite na paya prathamei upasakhara karaye chedana tabe mula-sakha badi’yaya vrndavana ‘prema-phala’paki’pade, maliasvadaya lata avalambi’mali ‘kalpa-vrksa’paya tahan sei kalpa-vrksera karaye sevana sukhe prema-phala-rasa kare asvadana eitaparama-phala ‘parama-purusartha’ yanra age trna-tulya cari purusartha

“According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and

some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Krishna. By the mercy of both Krishna and the spiritual master, such a person receives the seed of the creeper of devotional service.

“When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of sravana and kTrtana, the seed will begin to sprout.

“As one waters the bhakti-lata-bija, the seed sprouts, and the creeper gradually grows to the point where it penetrates the walls of this universe and goes beyond the Viraja River, lying between the spiritual world and the material world. It attains Brahmaloka, the Brahman effulgence, and penetrating through that stratum, it reaches the spiritual sky and the spiritual planet Goloka Vrndavana.

“Being situated in one’s heart and being watered by sravana-klrtana, the bhakti creeper grows more and more. In this way it attains the shelter of the desire tree of the lotus feet of Krishna, who is eternally situated in the planet known as Goloka Vrndavana, in the topmost region of the spiritual sky.

“The creeper greatly expands in the Goloka Vrndavana planet, and there it produces the fruit of love for Krishna. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting.

“If the devotee commits an offense at the feet of a Vaisnava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up.

“The gardener must defend the creeper by fencing it all around so that the powerful elephant of offenses may not enter.

“Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited.

“Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain perfection, diplomatic behavior,

animal-killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers.

“If one does not distinguish between the bhakti creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the bhakti creeper is curtailed.

“As soon as an intelligent devotee sees an unwanted creeper growing beside the original creeper, he must cut it down instantly. Then the real creeper, the bhakti-lata, grows nicely, returns home, back to Godhead, and seeks shelter under the lotus feet of Krishna.

“When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the lotus feet of Krishna in Goloka Vrndavana.

“There the devotee serves the lotus feet of the Lord, which are compared to a wish-fulfilling tree. With great bliss he tastes the juice of the fruit of love and becomes eternally happy.

“To taste the fruit of devotional service in Goloka Vrndavana is the highest perfection of life, and in the presence of such perfection, the four material perfections - religion, economic development, sense gratification and liberation - are very insignificant achievements.”

Through these instructions the symptoms of pure devotional service have been given. However, not understanding this, the sense enjoyers, fruitive workers, and mental speculators respect pseudodevotional service but not pure devotional service. By the inspiration of Sri Gaurasun-dara, the worshipable Lord of the Gaudiya Vaisnavas, the intimate devotees of Sri Gaura at present are engaged in practicing and preaching pure devotional service. The envious, who are opposed to pure devotional service, cannot understand the preaching activities of the Gaudiya Matha.

The result of becoming illusioned about pure devotees and pure devotional service:

How should Sri Rupa’s followers increase the happiness of pure devotees while remaining in their position, and how should they execute intimate devotional

service, which is the highest goal of pure devotional service? Various illusions may appear when one tries to sort out the distinction between these two using one's material intelligence. Those who maintain hatred toward the intimate devotees by understanding only Sri Gaurasundara's external instructions as the ultimate goal, and respecting only their external functions while thinking the functions of intimate devotees imaginary, will not produce a good result. In the brief list we published of the general mistakes in devotion (see year 4, volume 19 of the *Gaudiya* magazine), we find that being indifferent to removing worldly *anarthas* some persons become misguided and act out a pretense of having attained perfection. Since they consider the endeavors of intimate devotional service opposed to the external functions of developing devotional service, they are unqualified to understand Mahaprabhu's complete instructions.

Mahaprabhu and daiva varnasrama-dharma:

Sri Gaurasundara's preaching mission can be helped by practicing *varnasrama-dharma*. It's also true that even after giving up *varnasrama-dharma* one can be situated in unalloyed devotional service. To clear this contradiction and the confusion it causes, during His pastimes Sri Gaurasundara taught all living beings about the *varnas* and *asramas* and the qualifications for each, and protected proper etiquette. He never disregarded the prescriptive behavior of a *tridanda* Vaisnava *sannyasi*. Moreover, He expressed its place in society in *Sri Upadesamrta*, written by His most dear Sri Rupa Gosvami. And by personally exhibiting how to think about the *daiva varnasrama* system properly, He removed the superstitions people have about the place of *varnasrama-dharma* in society.

Mahaprabhu and fruitive activities:

By quoting statements from *smrti* like *sva karma phala bhukpuman*, Sri Mahaprabhu explained the fate of people who have fallen from spiritual life and how they may enjoy the fruits of their pious and impious activities, and yet by preaching verses like this one from Sri Rupa Gosvâmî Prabhu's *Namastaka* - *yad brahma saksat krti nistayapi* - He showed how the Lord's devotees are not forced to enjoy the fruits of their karma. While trying to display the distinction between a non-Vaisnava's performance of the *sraddha* ceremony and a Vaisnava's faithfully worship of the forefathers as he offers them *visnu-prasada*, He visited Gayâ before accepting initiation, drank the water that had washed the

feet of a *brahmana*, and then, after receiving spiritual initiation, or transcendental knowledge, accepted *sannyasa* following in the footsteps of the *tridandi sannyasi* of Avantipura. This is how He demonstrated that persons fixed in Lord Vishnu's service need not perform *sraddha* or other such ritualistic functions.

He also provided us with an opportunity to see the kinds of social disturbance that arises when there's no practice of the transcendental form of *varnasrama-dharma*. He showed how the Gaudiya Vaisnava society has been pathetic, with so many difficulties over the last three hundred years. He demonstrated the uselessness of godless *varnasrama* practice and the importance of rejecting it. He Himself rejected the misuse of *varnasrama-dharma* by the godless conditioned souls, who carry the yoke of the *smartas* on their backs and who have become envious of Vaisnavas. He thus gave us an opportunity to establish a society of pure devotees by inspiring the reestablishment of spiritual *varnasrama-dharma*.

On the other hand, He taught us to understand the difference between and the superiority of *daiva varnasrama-dharma* and *adaiva varnasrama-dharma*.

Mahaprabhu and the single-branched Vaisnava society:

The Vedic functions performed in the authorized Vaisnava *sampradayas* during Satya-yuga, like *phenapa, vaikhanasa, balikhilya,* and *satvata* were reintroduced [in Kali-yuga], and the reestablishment of the *varnasrama* system following these functions was included in Sri Gaurasundara's external instructions. He made everyone understand it by having Sri Rupa Gosvami quote this *sastric* statement:

laukiki vaidiki vapi ya kriya kriyate mune hari-sevanukulaiva sa karya bhaktim icchata

"A devotee may act as an ordinary human being or as a strict follower of Vedic injunctions. In either case, everything he does is favorable for the advancement of devotional service because he is in Krishna consciousness." *(Bhakti-rasamrta-sindhu* (1.2.200), quoted in *Sri Caitanya-caritamrta*, Madhya 16.241, purport)

Mahaprabhu and regulative devotional service to Hari:

Actually, the external function of preaching the spiritual truth in the form of reestablishing the principles of *daiva varnasrama* is included Sri Gaurasundara's mission. So that His mission of serving the Supreme Lord could continue smoothly among Gaudiya Vaisnavas, Sri Gaurasundara approved various moral systems dependent on an individual's spiritual advancement. He never encouraged immorality of any type. The Gaudiya Matha's endeavors, which are taught in Sri Cai-tanya Mahaprabhu's instructions, are meant to create favorable winds for spiritual life. Mahaprabhu never encouraged the sinful endeavor of transforming *Srimad-Bhagavatam*, deity worship, *hari-katha,* or the constant worship of Hari into commodities. Among His followers many were highly learned in the literature in pursuance of the Vedas and other scriptures. On the other hand, by His will, the light of those scriptures dimmed for ordinary people.

The Gaudiyas under Gaura's shelter and the five irreligious principles:

The Gaudiyas who desire benefit for themselves and others are never against the spiritual path. Therefore they realize that at every step they need to reintroduce the limbs of *sadhana-bhakti* and the prescriptions found in *Hari bhakti-vilasa.* These prescriptions are based on the etiquette and spiritual practices Sri Gaurasundara approved. Anyone can understand that it is every fortunate Gaudiya's duty to serve the Lord from the mode of pure goodness. To do that requires removing all those functions, which are being checked by the ordinary belief of the nondevotees. The propensity to cheat, the madness that stems from using intoxicants, sins related to lusting over women, the desire to eat meat born of the tongue's wantonness, and the desire to beget children who have no connection to the Lord's service, and so on, never benefit the godless living entities.

The glories of sri-krsna-sankirtana and of the Gaudiyas who perform such sankirtana:

Sri-krsna-sahkirtana alone bestows all perfection on all living beings in this world. Worshiping the holy name in the form of chanting it congregationally, understanding that the holy name and Krishna are nondifferent, is real worship and the topmost form of worship. It is not at all beneficial for any Gaudiya to lose his service to the holy name by committing the ten offenses against the name and remaining mired in the pride of birth, opulence, education, or beauty. To remain indifferent to the chanting due to committing offenses, accumulating

bodily pleasures or sense objects or followers, or by accepting many gods along with Krishna, or by intense greed, never produces auspicious results for a Vaisnava. Similarly, duplicity in the form of pretending to chant the holy name is useless. That is why at the request of an ignorant person like me, the servants of the Gaudiya Matha have arranged and continue to arrange to propagate *hari-katha* throughout the world with their bodies, minds, and words. Sri Gaurasundara's intimate devotees do not respect those who think the work these devotees are doing is not Sri Gaurasundara's intention.

The pathetic condition of those unqualified people who try to perform solitary bhajana:

Those who envy the Supreme Lord and are averse to Him praise an imaginary idea of performing solitary *bhajana*, even though their minds are full of *anarthas* and they are not following Mahaprabhu's code of behavior. As a result they fall down from their position as devotees. The envy they express toward devotees is born from their aversion to serving the Lord.

The three categories of chanters in krsna-kirtana:

From Sri Gaurasundara's instruction to Sri Ramananda Vasu of Kullna-grama we can understand that staunch worship in the form of chanting is the doorway to devotional service to Lord Vishnu, or the *kanistha* platform of Vaisnavism. On the *madhyama* platform one chants the holy name of Krishna constantly and makes progress on the path of *bhajana,* and on the *uttama* platform one has already made sufficient advancement and chants the holy name ever in the association of exalted devotees. Simply by chanting the holy name the act of performing *kirtana* is accomplished. As soon as the holy name is chanted *anarthas* are vanquished - *anartha* referring to the living being's thirst for sense gratification.

The difference between the remembrance of a practitioner full of anarthas and the worship of a perfect devotee:

The desire for sense gratification is the main impediment to the transcendental Lord's service. Because of sense desires, one who attempts constant remembrance of the Lord finds his thoughts interrupted and his mind running after enjoyable material objects. Remembering Vrndavana and entering into the

pastimes manifest in that abode are not the same thing. You cannot enter the pastimes with an artificial attempt at *smaranam,* or with mundane feelings. The Lord's intimate service should not be considered on the same level as the more external sixty-four limbs of bhakti. Remembrance of Krishna in the deep, internal mood is not the same as the so-called *astakaliya-seva* of a pretentious practitioner.

The insignificance and uselessness of false renunciation:

Sri Gaurasundara does not approve us falsely renouncing the external practice of the sixty-four limbs of devotional service. Sri Gaurasundara said:

prapancikataya buddhya hari-sambandhi-vastunah mumuksubhih parityago vairagyam phalgu kathyate

"When persons eager to achieve liberation renounce things which are related to the Supreme Personality of Godhead, though they are material, this is called incomplete renunciation." (*Bhakti-rasamrta-sindhu* 1.2.256)

The Gaudiyas' service to Krishna and the nondevotees' business mentality are not synonymous:

Because the devotees of the Gaudiya Matha are deeply absorbed in these topics they are actually followers of Sri Rupa. If a seller of some commodity considers the devotees' activities equal to his own, then such an envious person is fit to be called "hellish." Therefore an unqualified, fallen person like me has no shelter other than to repeatedly recite the following verse, written by Tridandipada Sri Prabodhananda:

dante nidhaya trnakam padayor nipatya kftva ca kaku-satam etad aham bravimi he sadhavah sakalam eva vihaya durad caitanya-candra-carane kurutanuragam

"Taking a straw in my teeth I fall at your feet hundreds of times and implore you with sweet words, saying, 'O noble soul! Please throw out everything you have learned and cultivate attachment to the lotus feet of Sri Gauranga."

Those who oppose the Gaudiya Matha are also indirectly helpful to Sri

Gaura:

Those who act against the conclusions practiced by the pure *rupanugas*, and who brag that they are averse to serving Gaura, will eventually fall down from loving devotional service as a result of their offense. I worry about them. Their sinful words and evil endeavors will never be able to disturb the preaching of pure religious principles by the pure servants of the Lord. Rather, as a result of such a contrary endeavor they will help spread the new light of Vaikuntha. Therefore Sri Gaudiya Matha's servants recognized even unfavorable propaganda as the will of Sri Gaurasundara. If one understands that he is always Krishna's servant whether one accepts it or not, then there will be no disturbance on the path of his attaining self-realization. Therefore, in brief, let the words spoken by *tridandi svami* Sri Prabodhananda Sarasvatipada become the eternal ideal for the Gaudiya Matha's preaching work as it follows in Sri Rupa's footsteps.

A prayer to follow the vow to perform eternal welfare work through krsna-kirtana:

At last this fallen soul like me, who is averse to serving the feet of the Gaudiyas and who is without support, prays with folded hands before all exalted Vaisnavas and gurus that in their glorification of Hari, the residents of Gaudiya Matha are following in the footsteps of the above-mentioned Tridandipada - that alone is eternal service to Sri Rupa, who fulfills Sri Gaurasundara's mission. Distributing love of Krishna is the one way the most magnanimous Gaurasundara united the people of the whole world with Krishna. Performing that service is the only way to worship Sri Nitai-Gauranga. Performing that service is called Vyasa-puja. Today, with great pleasure, we hear the sweet voices of thousands of Gaudiya Matha servants being vibrated from door to door, and as a result our own desire to serve Gaura is progressively increasing.

bharata-bhumite haila manusya-janma yam janma sarthaka kari ' kara para-upakara

"One who has taken his birth as a human being in the land of India [Bharata-varsa] should make his life successful and work for the benefit of all other people." *(Sri Caitanya-caritamrta*, Adi 9.41)

Taking Sri Caitanya's supremely beneficial statement as our goal, we should count ourselves among the residents of the Gaudiya Matha. May we eternally

travel on this spiritual path. Let the worship of the Gaudiya Vaisnavas be illuminated as the real offering of Vyasa-puja.

THE GLORIES OF SRI GAURA'S ABODE

Place: *Sri MahaYogapitha, Sridhama Mayapur Time*: *Tuesday, 14th January, 1926*

(During the thirty-second annual meeting of the Sri Navadvipa Dhama Pracarim Sabha)

Nadiya Prakasa Sri Bhaktivinoda:

Thirty-two years ago today, Srimad Bhaktivinoda Thakura enacted the pastime of serving Sri Navadvipa Dhama. He also taught his followers to engage in such service. Although we are extremely unqualified, we think it is our good fortune to follow in the footsteps of a great personality. There can be no thoughts against serving Sridhama and Sridhama Pracarim Sabha[1], as inaugurated by Thakura Bhaktivinoda. We wish to make our lives successful by emulating his service. Although we are totally unfit, we have a great desire in our heart.

What does it mean to live at Sridhama?

I once heard from my spiritual master that if we worship Sridhama by residing in it, and if we maintain our livelihood by the things produced in Sridhama, then our devotional lives become favorable. Instead of living in *maya's* world, where no one endeavors to serve Lord Hari, if we live in Sridhama without material intoxication, constantly absorbed in chanting the holy name and worshiping Hari, we can expect the mercy of Sri Gaura and His devotees very soon. At the time I didn't take my guru's instructions on this point seriously. I thought that by living at Sridhama and accepting what was produced in Sridhama, I would begin to enjoy Sridhama rather than serve it. Then how would I become perfect in *bhajana*? I also thought that if I tried to serve Sridhama, I would become entangled in material activities like a sense enjoyer. At present, even though I am extremely unqualified, I have decided to go to Calcutta city, which is part of *maya's* world, in the mood of serving Sridhama.

I was not fortunate enough to roll in the dust of Sridham with my impure body. Yet I cannot understand how I left Sridhama and went elsewhere, how I gave up serving Sridhama. But only to serve Sridhama have I now gone to other places.

This has been by the will of Sri Gaura-sundara. It is not that Sri Gaurasundara has brought His unworthy servant elsewhere to become intoxicated by material enjoyment and opulence or to engage in material activities. This is my firm belief. I live away from Sridhama with a mood saturated by the reflection of the light of Sridhama. I cannot think that the places where devotees, who are kind to me, always glorify and discuss *dhama-katha* to be anything other than Sridhama. All such places are within Gauramandala, the place of spiritual pastimes, and an extension of Sridhama Navadvipa.

To see Lord Visnu's abode everywhere:

As the *Satvata Tantra* states:

ekantu mahatah srastr dvitiyam tv anda-samsthitam trttyam sarvabhuta-stham tani jnatva vimucyate

"The first one, Maha-Visnu, creates the total material energy, known as mahat-tattva. The second, Garbhodakasayi Visnu, enters into all the universes to create diversities in each of them. The third, KsTrodakasayT Visnu, is diffused as the all-pervading Supersoul in all the universes and is known as Paramatma, who is present even within the atoms. Anyone who knows these three Visnus can be liberated from material entanglement."

Wherever the devotees, whose hearts are filled with knowledge about the abodes of Ksirodakasayi Vishnu, Garbhodakasayi Vishnu, and Karanadakasayi Vishnu, travel, those places are certainly Sridhama, or the Lord's holy abodes. But I am extremely averse to the Lord's service, so I have become deceived. I live in Calcutta, which is a portion of *maya's* world. Again, I cannot understand how have I become deceived. It is not my intention to live elsewhere for my personal happiness and comfort, but to introduce the service of Sri Gaurasundara.

Seeing Goloka on earth:

Calcutta is not outside Sri Gauramandala. Baraha-nagara, which is where Sri Gaurasundara's intimate associate Sri Bhagavatacarya Prab-hu lived, and which was marked by the lotus feet of Sri Gaurasundara and His associates, is part of this Calcutta. In Gaura's pastimes, Sri Bhagavatacarya was none other than Syama Manjari Sakhi, a companion of the daughter of Vrsabhanu. Baraha-

nagara is a part of that Sri Gauramandala where, in Sri Syama Manjari's grove, Sri Radha-Govinda in the form of Lord Gauranga is worshiped. Those who are free from material conceptions can live even in this great city of Calcutta, which is known as a place of enjoyment to the fruitive sense enjoyers, and while here, constantly glorify Krishna with like-minded persons in Syama Manjari's transcendental grove.

The truth about Sridhama Mayapur and Navadvipa:

This is why Thakura Mahasaya sang, *sri gaura-mandala-bhumi ye va jane cintamani tara haya vraja bhume vasa.* The effulgence, illumination, and reflection of Sridhama are nondifferent from Sridhama. The three Maha-Visnus live in the heart of all living beings and in each and every atom. Sridhama is everywhere.

The center of that transcendental Sridhama is Sri Mayapur, the heart of Brahma. In this place Brahma performed austerity to attain Gaura Krishna. That which was revealed to Brahma's heart is the supreme Absolute Truth, free from illusion. In turn, that transcendental knowledge about the Absolute Truth is the basis of *Vedanta,* or the *Brahma-sutra.*

If the explanation of the *sutras* given by those averse to devotional service is realigned with a proper understanding of the Supreme Personality of Godhead, then this becomes Sri Navadvipa Dhama. Hearing the *sutras* from a devotional perspective is part of the nine types of devotional service, beginning with hearing and chanting.

Sri Gaurasundara's wives are Sri, Bhu, and Nila, or Lila. Sri is Ka-mala, who remains on Gauranarayana's right side, Sri Visnupriya, who is the personification of *prema-bhakti,* is situated on His left side, and Lila, or Durga-sakti, who is the form of the holy *dhama* and helps us understand our relationship with the Lord, is embraced by the Lord's lotus feet.

The realization of perfect devotees who have taken complete shelter of the holy name:

The realization of the holy name manifests with the realization of the holy *dhama.* Therefore *Sri Caitanya-caritamrta* (Madhya 13.137) says:

anyera hfdaya—mana, mora mana—vrndavana,

‘mane ’ ‘vane ’ eka kari ’jani tahan tomara pada-dvaya, karaha yadi udaya, tabe tomara puma krpa mani

“For most people, the mind and heart are one, but because My mind is never separated from Vrndavana, I consider My mind and Vrndavana to be one. My mind is already Vrndavana, and since You like Vrndavana, will You please place Your lotus feet there? I would deem that Your full mercy.”

The day the spiritual master’s mercy manifests in the heart, we see things differently. Sri Bhaktivinoda Thakura writes, *ye din grhe bhajana dekhi grhete goloka bhaya:* “One day while performing devotional practices, I saw my house transformed into Goloka Vrndavana, the spiritual world.”

Seeing the spiritual master’s opulence and glorious pastimes everywhere:

Despite living in Calcutta, which is in *maya’s* world, when I see the varieties of pastimes my spiritual master performs in each and every heart within the Gaudiya Matha, I do not think I am living in the world of *maya*. On the other hand, if spiritual topics do not enter my ears from the mouth of devotees, then *maya’s* covering and throwing potencies capture me immediately.

My spiritual master ordered me not to go to *maya’s* world. As an obedient servant I am dutybound to follow his order. But the unlimited ocean of mercy, the spiritual master, bestows mercy on me in various forms. He protects me from danger and reveals the *dhama’s* actual identity. Therefore it is not that the glories of Sridhama do not at all reflect in the heart of godless persons like me. Preaching the pastimes of Sri Gaurasundara and His energies, I have been given the opportunity to become qualified to intimately serve Lord Gauranarayana as He stands surrounded by Sri, Bhu, and Lila. The opportunity to hear Krishna’s glories from the service-inclined tongues of my spiritual masters is given to me simply by Sri Gaurasundara’s will.

Revelation of his own good fortune:

Although I have a tendency to remain averse to Hari, I am fortunate. At the very moment of my birth I saw the first light of day in the house of an exalted Vaisnava. Even before my birth I had the opportunity to hear discussions of Hari

and Vaikuntha. How fortunate I am! I have received the opportunity and good fortune to hear *hari-katha* throughout my life. I could never consider these topics ordinary or mundane.

The two original personalities who revealed the holy dhama - Sri Jagannatha and his follower, Sri Bhaktivinoda:

Today the well-wishers of Sridhama Pracarini Sabha serve and preach about the holy *dhama* in many ways. The person who originally manifested this service to Sridhama is Vaisnava Sarvabhauma Srila Jagannatha. This place has been revealed by that *mahajana.* He revealed this place and said, "This is Antaradvipa, or Sridhama Mayapur." According to that his follower, Thakura Bhaktivinoda, also enacted the pastime of serving Sridhama.

Directly and indirectly preaching the absolute truth of Sri dhama:

Because of the adverse behavior of those who are envious of Sridhama, the people of the world will gradually know the eternality and glory of Sridhama. There are always two kinds of people in relation to the actual truth, the favorable and the unfavorable. The Vrajavasis, who are favored by the Supreme Lord and who worship Him in five *rasas* are the favorable servants and preachers. Agha, Baka, Putana, Kamsa, Jarasandha, and others are Krishna's unfavorable preachers. The preaching of the Aghas, Bakas, and Putanas against Sridhama will expand the *dhama's* glories. Although the Aghas, Bakas, and Putanas tried to kill Krishna, they couldn't do it. Yet they indirectly spread His glories. Similarly, those envious of the *dhama,* even though blinded by self-interest, can never destroy the eternal, transcendental *dhama* because it cannot be destroyed. Rather, the attempt simply helps spread the *dhama's* glories.

The fate of those who are envious of Sri dhama:

As demons envious of Vishnu attain an impersonal destination, so those who are envious of the holy *dhama* will attain an impersonal destination. Everything about them will be finished. The envious who create propaganda against the *dhama* and the pure topics of Sri Gaurasundara, who is a covered incarnation, will soon become vanquished, because Gaura-Krishna is eternal, His mission is eternal, His name is eternal, and His abode is eternal.

The speaker's offering of obeisances:

I offer my unlimited obeisances at the feet of those who are fulfilling the mission of the Supreme Lord, who are serving the holy name, who are serving Sridhama, and along with the Supreme Lord who are serving His Sri, Bhu, and Lila energies.

vancha-kalpatarubhyas ca krpa-sindhubhya eva ca patitanam pavanebhyo vaisnavebhyo namo namah

MAHA-PRASADA

Place: Sri Bhagavata Janananda Matha, Chiruliya, Midnapur Time: Monday, 1st March, 1926

The four transcendental objects in the material world:

vancha-kalpatarubhyas ca krpa-sindhubhya eva ca patitanam pavanebhyo vaisnavebhyo namo namah

mahaprasade govinde nama-brahmani vaisnave svalpa-punyavatam rajan visvaso naiva jayate

"Persons with meager sukrti cannot develop faith in maha-prasada, the spiritual food remnants of the Lord; in the Deity of SrT Govinda, the Supreme Personality of Godhead; in the transcendental krsna-nama; and in the Vaisnavas."

The definition of maha-prasada and the one who gives maha-prasada:

I have just listened to many discussions among the Vaisnavas. At the end I heard that Vaisnavas beg for the Lord's mercy. Begging for mercy is the specialty of Vaisnavas; they are beggars of *prasada*. The word *prasada* means "mercy." In the beginning and at the end they beg mercy from the Vaisnavas.

An exalted *maha-bhagavata* sees the whole world as the Lord's *prasada* and

accepts it as such. Only one who has wealth can give us wealth. The Supreme Lord is the proprietor of all wealth, and the devotees serve Him with heart and soul. They accept the entire world as His remnants, so they can give others the whole world as His *prasada.* I am not speaking about optimists. The whole world is eager to receive the mercy of the Lord's devotees. But who is dear to the Lord and who is qualified for His mercy? That depends on whether we are fortunate or unfortunate. Although the Lord's mercy is our goal of life, still, the mercy of those who have already received it and whose only asset is the Lord Himself, is not less important. The Lord's remnants are called *maha-prasada*, and the remnants of those who have become great by receiving the Lord's remnants is called *maha-maha-prasada.*

Two opinions about maha-prasada:

There are differences of opinion among the narrowminded about accepting the *prasada* of devotees. We find two different opinions in the context of Indian social considerations:

1. Some people have become great in this world because of their work. Even though they are not actually great, they have been illegally established as great and their *prasada* accepted as desirable.

2. For those who are actually great and have nothing to do with material activities, their *prasada* is seen as the way to attain the highest eternal good fortune.

One section of people thinks they should not create a difference of opinion, one that goes against the current social climate nurtured by thousands of fools. Others think they should not care about this difference of opinion with the Indian social sensibility but should follow the truth.

The Absolute Truth and catering to popular opinion:

"Regardless of what the truth is, I will not do something that will make some people unhappy" - to seek this type of popularity will cheat us of our eternal good fortune and our piety. "I want to be popular"

- this kind of mentality is for foolish, ignorant people bewildered by *maya.* The Almighty Lord is the Absolute Truth. If we think we need to be popular we will

disregard the Absolute Truth. For popularity's sake when we disregard the Lord's *prasada* we gradually become habituated to secretly taking nonvegetarian foods.

Nonvegetarian food can never be prasada:

When we dishonor the Lord's *prasada* we increase our taste for that which is not *prasada.* If we do not relish the Lord's remnants, we will become tempted to take the *prasada* of ignorance, and gradually we will begin to eat fish and the flesh of birds and animals. These things are not fit to be offered to the Supreme Lord because they are produced from violence. We find that *brahmana* widows and *sannyasis* are prohibited from eating these abominable foods. The honest widows, who are bereft of pleasure given by a husband, never take anything that is not first offered to Lord Vishnu. This we find even in the social rule. Had the animal flesh offered in the sacrifice been *prasada,* it would be given to *sannyasis* and widows. Even in normal life it is seen that no gentleman encourages any kind of violence. If the question arises, "Why, then, do we find violent activities approved in *sastra*?" The Vaisnava literature replies, "To diminish the strong desire of those who are greedy for blood and flesh, such prescriptions are found in *sastra*." If one thinks about this impartially, he will understand that abominable, nonvegetarian foods can never be accepted as *bhagavata-prasada.*

The glories of maha-prasada and maha-maha-prasada:

The Supreme Lord's servants accept His remnants. Those who do not consider themselves servants of the Lord, or who try to enjoy foods meant for His offerings even before performing *bhuta-suddhi,* or who for their own gratification keep a deity standing around and use it to cheat foolish people by "creating" *bhagavata-prasada,* telling people something is *prasada* even before the offering is made - all those who think they can cheat the Supreme Lord and His devotees

- such people are themselves deceived and never obtain the transcendental *prasada* of the Lord or His devotees. *Maha-prasada* is special mercy and *maha-maha-prasada* is more special mercy. Not everyone has the good fortune or faith to receive this special mercy; only the most fortunate persons develop the transcendental mentality to honor *maha-maha-prasada.* Therefore the Supreme Lord's *prasada* and the devotees' *prasada* should be accepted. Those who have

received the mercy of the Lord's devotees are never poor.

Differences of opinion between the Vaisnavas and the nondevotee, smarta karmls:

There is a difference between the Vaisnava *smrti* called the *Hari-bhakti-vilasa*, written by the exalted *acarya* Srila Gopala Bhatta Gosvami, and the collection of *smrtis* written by the great instructor Ra-ghunandana Bhattacarya. One is the proper and reasonable prescription for how to practice bhakti and the other an infliction of punishment. One says it is our duty to accept everything favorable for serving the Supreme Lord, being devoted to Him, and that the true and full prescription is to always remember Lord Vishnu and never forget Him. This implies that even though the duties unfavorable for Lord Vishnu's remembrance are favorable for one's family responsibilities, those duties are prohibited. The other, however, claims that whether or not one accepts God is of no consequence; it is essential to follow all worldly and social rules and etiquette.

Popular opinion is God's opinion:

Actually, according to the logic *vox populi vox Dei*, "in the voice of the people is the voice of God," we may find convenient statements that encourage us to carry out our worldly activities, but this logic may also distort the truth. Just because many people have made a mistake, should everyone follow behind them? In the society of mental speculators, people may applaud this logic, but it is simply another side to self-deceit.

The tyranny against the preacher of the Absolute Truth who is opposed to popular opinion:

Long ago, people believed the sun revolves around the earth. There was even religious literature that supported this opinion. But when a thoughtful person from a Western country stood against this belief and declared that it is the earth that rotates around the sun, he was burned at the stake for going against popular opinion and speaking against the so-called truth of the religious people of his time. Before the real truth is revealed, people are often forced to accept something false. Once truth is revealed, it is surely immoral to continue to accept the false just because it's popular.

Spiritualists say that apart from the Lord's *prasada* everything eatable is like stool and anything drinkable is like urine. Who can invite God to eat? And who is unfit to invite and feed God? *Srimad-Bhagavatam* (1.8.26) states:

janmaisvarya-sruta-sribhir edhamana-madah puman naivarhaty abhidhatum vai tvam akincana-gocaram

"My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling."

One should invite and feed God, but one who is blinded by the pride of material enjoyment cannot even call Him. Therefore *sastra* says, *grhmyad vaisnavaj jalam:* "One should accept water from a Vaisnava." If cooked *prasada* is not available, then one should at least beg a little water from a Vaisnava and honor it.

Ideas about purity and impurity and mental speculation:

Attached, fruitive workers think about things in terms of their relationship with the material world. *Srimad-Bhagavatam* (10.84.13) states:

yasyatma-buddhih kunape tri-dhatuke sva-dhih kalatradisu bhauma ijya-dhih yat-tirtha-buddhih salile na karhicij janesv abhijnesu sa eva go-kharah

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered like an ass or a cow."

The great instructor Bhattacarya created a dichotomy between the relative purity and impurity of various articles. He was not concerned whether these articles were *bhagavata-prasada* or not. But the Vaisnava *acaryas* say that considerations of purity and impurity in relation to material objects are born of an enjoyment-inclined mind. We find the truth of this statement in the character of the milk-drinking *brahmacan* and the exalted devotee Sridhara during Sri Gaurasundara's pastimes.

Despite the deluded non-Vaisnava's denial, the transcendental personality is the Absolute Truth:

Spiritual truth is obstructed when so-called spiritualists and members of the non-Vaisnava community create false or material dichotomies. And because spiritual truth is obscured, various communal differences are born. It is not proper to think that everything about the Absolute Truth is also faulty just because the so-called transcendentalists behave in less than ideal ways. Just because someone hasn't seen something doesn't mean we should deny its existence.

Actual spiritual truth and the sinful traditional customs devoid of spiritual truth:

Tatasya kupah, or "grandfather's well": according to this logic, since my grandfather drank water from this well, this well is always safe, so without renovating or cleaning it, I will also continue to drink water from the well according to my family's tradition. And if I die drinking that water, still, I will have set an example of family unity, heroism, and self-sacrifice.

This is all foolishness. Many of you know the story of the cat under the basket. Cats caused a particular householder a great deal of disturbance. When one of the cats began to meow during his son's marriage ceremony, the boy's mother covered the cat with a wicker basket. Gradually, every marriage ceremony performed in that country included an arrangement for covering a cat with a basket. If someone didn't have a cat, to follow the custom he would hire one cat from someone else. No intelligent person should be so greedy for popularity that he adopts the behaviors of the ignorant.

An example of a mental speculator's duplicity:

The mental speculators carry the weight of scripture but cannot take from it its essence. As burden-carriers, it is impossible to understand the confidential purport of the *sastra.* Those who spend their time speculating accept what is false as true and what is true as false. According to them, good and bad are the same - both are on the mental platform and based on duplicity.

There is a story: Once, a so-called guru went to his disciple's house and was offered a meal. After eating, the disciple brought a myrobalan and offered it to

his guru. His guru asked him to peel it. The intelligent disciple, thinking the skin of the myrobalan useless, threw it away and presented his guru with the inner part, or the seed. His guru became unhappy because he had wanted to eat the myrobalan.

The next day the over-intelligent (foolish), but repentant disciple came forward with a cardamom pod for his guru, but this time he had removed the seeds. The guru saw that his great disciple had brought only the cardamom pod but none of the aromatic seeds. This is how mental speculators think: they reject the actual object as false and accept the false as real.

What's wrong with the propensity to cheat? And an example:

Humankind has a weakness we call the "cheating propensity." We are dutybound to atone for sins we have unknowlingly committed. If someone travels by vehicle, he never wants to kill anyone under his vehicle, but if by chance someone is crushed by his wheels, he has to atone for that.

How the smartas think about maha-prasada:

The *Bfhad Visnu Purana* states:

naivedyam jagadisasya anna-panadikam ca yat bhaksya bhaksa vicaras ca nasti tad bhaksane dvijah

"Those foods and beverages that are offered to Krishna for His pleasure are transcendental ,and one should never try to distinguish them as eatables and non-eatables." *(Hari-bhakti-vilasa* 9.403)

Brahmanas have no need to consider whether or not food and drink offered to the Supreme Lord should be accepted. The great instructor Sri Raghunandana quotes this statement in his book, saying such food is meant for Vaisnavas. If the prohibition against abominable, nonvegetarian food also applies to Lord Vishnu's *prasada,* this is certainly condem-nable. I heard from a distinguished *brahmana* that another *brahmana* made his son undergo the Candrayana *vrata* (a special type of atonement) because he ate *maha-prasada.* As a result of performing that atonement the boy gradually developed a strong desire to eat chicken, and later became attached to eating chicken at a restaurant in the capital. When an eyewitness informed the young man's father, the wise father

replied, “My son is still a child. When he grows up he’ll stop this habit.”

To respect maha-prasada as transcendental requires immense good fortune:

One who is not favored by the Lord can never become qualified to accept *prasada.* In the ninth *vilasa* of *Sri Hari-bhakti-vilasa,* Acarya Gosvamipada Sri Gopala Bhatta Prabhu quoted the following verse from the *Prahlada Pancaratra:* “During the *sraddha* ceremony offer *bhagavata-prasada* to the Vaisnavas and deceive the attached *karmis,* who are proud of their aristocracy and good conduct, by giving them unoffered articles, social respect, money, and so on.”

sabhavasthah karma jadan vancayan dravinadibhih harer naivedya sambharan vaisnavebhyah samarpayet

“To the nondevotee atheists, one must give unoffered food, or if such an atheist is in possession of prasada, one must cheat him of it by offering money. Take from them all varieties of Lord Hari’s prasada and offer it to the Vaisnavas.” (*Hari-bhakti-vilasa* 9.327)

Godless people are always deceived:

Mental speculators averse to the service of the transcendental Lord, and who are bewildered by *maya,* want to be deceived. They are both cheaters and the cheated. All unauthorized rules and regulations have been created in this world simply to deceive them. These persons do not discuss spiritual literature because such discussions may bring them trouble. Some of them do discuss spiritual literature, but with a spirit of enjoyment. Because they are attached to fruitive activities they find they cannot repose their faith in the true statements offered in spiritual literature. To inquire about spiritual topics from a fruitive *smarta* is like asking a Muslim Kazi the meaning behind a Hindu festival.

The rules and regulations prescribed for a person who desires spiritual advancement:

In his *Bhakti-rasamrta-sindhu,* Sri Rupa Gosvamipada quotes a verse from the *Narada Pancaratra:*

laukiki vaidiki vapi ya kriya kriyate mune hari-sevanukulaiva sa karya bhaktim icchata

“One should perform only those activities - either worldly or prescribed by Vedic rules and regulations - which are favorable for the cultivation of Krishna consciousness.”

The mindset to act against Lord Hari’s service is found among people whose minds are bewildered by and attached to fruitive activities. Serving Hari is never possible for those who disregard Hari’s devotees. We cannot achieve Hari’s mercy by displeasing Hari’s devotees. Moreover, if we follow those who advertise themselves as *hari-bhaktas* but who follow nondevotees, accepting acts unfavorable to Hari’s service as the proper code of conduct, we will cheat people and misguide neophytes. Then we will not be able to achieve *hari-prasada*.

The Lord is attained by the mercy of the devotee:

If we are not envious of Lord Hari’s real servants and simply follow in their footsteps, we can attain the Lord’s mercy. By the mercy of Hari’s devotees we achieve the mercy of Hari. If a devotee of Hari is displeased with us, we will never achieve auspiciousness. Srila Cakravartipada says this in His *Gurvastaka* (text 8):

yasya prasadad bhagavat-prasado yasyaprasadan na gatih kuto 'pi dhyayan stuvams tasya yasas tri-sandhyam vande guroh sri-caranaravindam

“By the mercy of the spiritual master one receives the benediction of Krishna. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.”

Considering maha-prasada mundane is the sign of a hellish mentality:

The Supreme Lord eats only through His devotee’s mouth. The *Brahma Purana* states:

naivedyam purato nyastam drstvaiva svikrtam maya bhaktasya rasanagrena rasam asnami padmaja

“O Brahma, born from the lotus! I accept foods simply by glancing over them when they are offered in front of My form as salagrama. However, I relish the food’s taste through the tongue of the devotee.” *(Hari-bhakti-vilasa* 10.360)

We do not find these spiritual considerations in the gross-minded *smartas* ’ conceptions about purity and impurity. Even if *maha-prasada*, or the remnants of the Lord, and *maha-maha-prasada*, the remnants of the devotees, are touched or eaten by impure dogs, and so on, they can still purify the entire race of godless, contaminated people. The *Skanda Purana* says,

kukkurasya mukhad bhrstam tadannam patate yadi brahmanenapi bhoktavyam sarvapapa apanodanam

“Maha-prasada destroys all sins. Even if it has been touched by the lips of a dog or has fallen on the ground, it will still be relished by brahmanas. Then what to speak of if it is touched by others?”

(Skanda Purana, Puri Mahatmya 2.2.38.17)

Even if *maha-prasada* has been first tasted by a dog, it is still fit to be eaten by a *brahmana*. *Maha-prasada* never becomes impure, whether by the touch of a dog or anything else. The deliverer of the fallen can never Himself fall. The witness to the truth of this statement is still present at

Sri Jagannatha Puri and has been known to all since time immemorial. Lord Jagannatha is present everywhere in the world, and wherever His devotees live they always honor His *prasada*. Therefore one who considers *maha-prasada* or *maha-maha-prasada* mundane, and, because of his worldly mentality, transcendental objects to be influenced by time, place, and circumstance, is a less fortunate or sinful person. The *Padma Purana* confirms:

arcye visnau sila-dhir gurusu nara-matir vaisnave jati-buddhir visnor va vaisnavanam kali-mala-mathane pada-tirthe ‘mbu-buddhih sri-visnor namni mantre sakala-kalusa-he sabda-samanya-buddhir visnau sarvesvarese tad-itara-sama-dhir yasya va naraki sah

“One who thinks the Deity in the temple to be made of wood or stone, who thinks of the spiritual master in the disciplic succession as an ordinary man, who thinks the Vaisnava in the Acyuta-gotra to belong to a certain caste or creed, or who thinks of caranamrta or Ganges water to be ordinary is taken to be a

resident of hell.”

Other than when they are used for bhakti, material assets like learning do not please Sri Hari:

Materially educated people or Sanskrit grammarians who are attached to fruitive activities make a show of chanting mantras and offering food to the deities, but the Lord does not accept such food. Their cooked rice mixed with ghee, various delicious vegetable preparations, and so on, do not attract the Lord’s attention or give Him pleasure. But if a beggar inclined to serve Him offers anything in any way, the Lord accepts it with great satisfaction.

Atheism and the fate of atheists:

To stop our gossiping, and in order for Lord Hari to appear on the path of our memory, consciously and unconsciously, and so our souls become purified, some of us, instead of being faithful to transcendental *maha-prasada* think “faithfully” eating nonvegetarian food at Wilson’s Hotel something to be proud of.

Some of us, in order to freely engage in sense gratification in the name of being God-fearing, busily separate ourselves from the Supreme

Lord and try to cheat Him of His enjoyment by denying that He has hands, feet, and a mouth. Instead we imagine Him formless and without spiritual variety, yet imagine ourselves with form and material varieties. Therefore we rush to enjoy the ingredients meant for the indisputable enjoyer, the Supreme Lord.

The *Svetasvatara Upanisad* says, *pasyatyacaksuh sa srnotyakarnah:* the Supreme Lord can see, though He has no eyes; He can hear, though He has no ears. But Lord Hari’s illusory energy does not allow us to understand what this Vedic statement actually means. By trying to measure His eternal, transcendental form with our material knowledge, we become degraded.

Moreover, some of us think, “We will eat first, because if we wait until the Lord eats, the food will become cold.” Following such a misconception, we enjoy *bhoga* rather than *prasada.* Some of us loudly chant Vedic mantras like *om tad visnoh paramam padam* and *na tat samas cabhya dhikasya drsyate*, yet we do not repose our faith in Lord Vishnu’s supreme abode. Instead, we become impersonalists worshiping the five gods, or perhaps we become henotheists. We

consider Lord Vishnu equal to the demigods and accept foods not offered to Him as if they were *prasada*. Sometimes, after realizing that some demigod's remnants are more pleasing to the tongue we become attached to eating them. When that happens, we should remember this statement from the *Padma Purana:*

visnor niveditannena yastavyam devatantaram pitrbhyas capi tad deyam tad anantyaya kalpate

"Food grains offered to Lord Visnu should be offered to the demigods and the forefathers, for doing so brings about unlimited benefits for all." *(Hari-bhakti-vilasa* 9.297)

The mood of a Vaisnava:

The Vaisnavas, or the *tadiya,* control the Supreme Lord, who is the undisputed controller of everything in this world. So what kind of mood does a Vaisnava have? *Srimad-Bhagavatam* (10.14.8) says:

tat te 'nukampam su-samiksamano bhunjana evatma-krtam vipakam

hrd-vag-vapurbhir vidadhan namas te jiveta yo mukti-pade sa daya-bhak

"My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim."

Whatever the Supreme Lord does is good for us. The moment we forget this fact we fall into danger. Therefore may we cherish the *prasada* of those whom the Lord favors. I offer my obeisances at the feet of those great devotees who have received the Supreme Lord's mercy.

1

restoration project

SRI GOVINDA

Place: Sri Bhagavata-janananda Matha, Chiruliya, Midnapur Time: Friday, 2nd April, 1926

(During the first disappearance anniversary festival of Nityalila Pravista Srimad Bhagavata Janananda Prabhu, at his birthplace)

mahaprasade govinde nama-brahmani vaisnave svalpa-punyavatam rajan visvaso naiva jayate

"Persons with meager sukrti cannot develop faith in maha-prasada, the spiritual food remnants of the Lord; in the deity of SrT Govinda, the Supreme Personality of Godhead; in transcendental krsna-nama; or in the Vaisnavas."

Why human beings have no faith in these four transcendental objects:

We have been swallowed by a variety of *anarthas* because we have lost faith in these four spiritual objects. *Maha-prasada,* Govinda, *nama,* and the Vaisnava - these are nondifferent from Vishnu. But because we have come from the kingdom of *maya* to the kingdom of sin, we have lost our faith in these things. *Miyate anaya iti maya*: if we can measure something, it is from the world of *maya*. The above-mentioned four objects cannot be measured. How can we measure a Vaisnava? Even the learned cannot understand the activities or behavior of a Vaisnava. We often try to measure Lord Govinda.

On one hand we say the word Govinda is transcendental, and on the other we are determined to measure Him. We want to lop off the branch on which we are sitting.

These four spiritual objects are transcendental:

Only limited objects can be measured, but Govinda is not that kind of limited object. If we are audacious enough to try to measure Him, it means we think Him a product of matter. Therefore *sastra* has boldly stated that these four objects are all transcendental. *Transcendental* means "beyond the jurisdiction of our senses." Such objects are independent and not created or nourished by

others. Sri Govinda is a self-manifest, transcendental personality. He is self-effulgent. There is no need for any other light than His own by which to see Him.

The truth about Govinda and His five features:

Gam vindati iti govinda: the word *go* means “knowledge,” “the senses,” “the earth,” “the cow,” and so on. The eighteenth verse of *Sri Isopanisad* states:

agne naya supatha raye asman visvani deva vayunani vidvan yuyodhy asmaj juhuranam eno bhuyistham te nama-uktim vidhema

“O my Lord, as powerful as fire, O omnipotent one, now I offer You all obeisances, falling on the ground at Your feet. O my Lord, please lead me on the right path to reach You, and since You know all that I have done in the past, please free me from the reactions to my past sins so that there will be no hindrance to my progress.”

These prayers describe Lord Govinda’s external features, speaking about Govinda’s separated parts. These topics satisfy our material intelligence. But Lord Govinda is independent and manifests in five forms:

1. Svarupa, or Svayamrupa

2. Parasvarupa

3. Vaibhavarupa

4. Antaryamirupa

5. ArcarUpa

1. Svarupa, or Svayamrupa:

Svayamrupa is the son of the King of Vraja Himself. His form is neither perishable nor mutable. Neither is it imaginary. That is, He is not a product created in the factory of our minds. He is self-manifest. *Sadhakanam hitarthaya brahmano rupa kalpanam:* “For the benefit of the practitioners Brahman is imagined to have a form.” *(Kularnava-tantra)* This type of imaginary conception

by mental speculators cannot be applied to the transcendental Lord Govinda, who possesses a selfmanifest form. Govinda alone maintains all the demigods, whom one can understand by using one's material intelligence. Govinda alone gave the fire god the power to burn, the sun god the power to shed heat and light, and so on. He is the original root of all and the supreme Absolute Truth. This Govinda has been glorified in the *Brahma-samhita* (5.1) as the Supreme Controller, the cause of all causes, the beginningless, and the primeval Lord:

isvarah paramah krsnah sac-cid-ananda-vigrahah anadir adir govindah sarva-karana karanam

The man-made idol of Govinda and he who knows the science of Govinda:

Lord Govinda was present even before there was time. In fact, time comes from Govinda. We often become illusioned and think Govinda was created within the frame of time. We also think *we* have mercifully created Govinda in our social factory born of our mundane knowledge and understanding. The Govinda of our factory or molded in our mind is not the real, transcendental Govinda, the Personality of Godhead. We cannot taint Govinda's transcendental form with our mental imaginings. He is supremely independent. Time cannot devour Him. Time emanates from Him and destroys all objects produced by the external energy. The transcendental Govinda is not a concoction cooked up in the human mind. Govinda alone is the transcendental supreme controller. This is a fact.

Govinda possesses an eternal, spiritual form. One cannot attribute to His form, as one would with any visible object in this world, the abomination and dullness of matter, or any state of dependence. The Lord is ever independent. One who reveals this eternal truth to us by imparting to us transcendental knowledge is our most well-wishing Vaisnava Thakura, Sri Gurudeva, who is the giver of transcendental knowledge about Krishna.

This material world is separate from Lord Govinda, yet He is not separate from it because He is present as the cosmic consciousness or the Supersoul of the universe. The many demigods mentioned in the Vedas who are perceived by the living beings' senses are the external representations of Lord Vishnu, who is beyond the jurisdiction of the material senses. When we become covered by our physical needs - for wealth, children, and so on - and our mental needs - to speculate, and so on - then Lord Vishnu's illusory energy manifests before us to

fulfill those needs. That Lord Govinda is directly in touch with the spiritual energy. This embodiment of knowledge, which is transcendental to material nature, is not something we can understand while we maintain the tendency to gratify our material senses. Govinda is unceasing love and bliss incarnate. There is no adulteration or material tinge in Him. That which appears true to our temporary senses is just apparent truth, or local truth. It cannot be positive, or absolute truth. From time immemorial there has been nothing beyond Lord Govinda. The material world was created to punish those averse to His service. But the undivided time factor emanates only from Govinda. Even eternal time, which surpasses the vast lifespan of Brahma and more, was manifested by Govinda alone.

Govinda alone is the cause of all causes:

When we inquire into who is the origin of the cause - who is the cause of all causes - we find it is the lotus feet of Govinda. When we realize the cause as the effect, we see that Lord Govinda is the cause of all causes. This is His real identification.

2. Parasvarupa:

The word Parasvarupa or Para-tattva-svarupa refers to Sri Vishnu Narayana, the Lord of Vaikuntha. All Vedic literature glorifies Lord Vishnu as *para-tattva,* or spiritual truth. The saints eternally see Lord Vishnu's supreme abode with their devotion-filled eyes.

3. Vaibhava-rupa:

The *vaibhava-prakasa*, or the original Narayana as Baladeva Prab-hu, is the *prakasa-murti,* or manifestation of my Lord Govinda. [The propagating prime cause of the *vaibhava* individuality of the personal Godhead, or the root cause of everything - in other words, the all-pervading function holder of the personal Godhead - is Baladeva.] He is *svayam prakasa.* His hue is white - different from Krishna's blackish hue. He holds a buffalo horn so He can make more sound.

The word *prakasa* refers to oneness with the Absolute Truth; *vilasa* means knowing about the Absolute Truth; *prabhu* means having the ability to protect and annihilate; and *vibhu* means having the ability to remain all-pervading. Sri

Baladeva Prabhu is endowed with all these characteristics. [He is the fountainhead, or prime source, of all-embracing, all-pervading, all-extending energy.]

But these words cannot help us understand the actual meaning of Lord Balarama's characteristics. *Vibhu* and *prabhu* are dependent on one another. He who is manifest as the *vaibhava-prakasa* is *vibhu*, and the person from whom the *vaibhava-prakasa* is manifest is *prabhu.* The relationship between the *vibhu* and the *prabhu* is inconceivable oneness and difference. The *prabhu* is Vasudeva and the *vibhu* Sankarsana. On one side of the *vibhu* and and *prabhu* is the third expansion, Pradyum-na, and on the other is the fourth, Aniruddha. These original quadruple forms are the source of a second set of quadruple forms, which are manifest in Dvaraka and Vaikuntha. The second set, like the original four, are also transcendental and pure. Krishna's *vilasa* form, Sri Baladeva, is the original Sankarsana. The expansion of this Baladeva is known as Maha-sankarsana in Vaikuntha. From Him emanates the first *purusa* incarnation, Maha-Vishnu, who lies on the Causal Ocean. He is the origin of all incarnations such as Rama, Nrsimha, and so on, and is the cause of Goloka, the cause of all opulence and universes. People who misunderstand Gaurasundara's *vaibhava* form are called pseudo-Vaisnavas and belong to various unauthorized *sampradayas* like the Aula, Baula, Sahajiya, Gaura-nagari, and so forth.

4. Antaryami-rupa -

The Antaryami-rupa is of three types: (a) The indwelling Supersoul of the material nature (Karanadakasayi Vishnu); (b) the indwelling Supersoul of the aggregate living entities (Garbhodakasayi Vishnu); and (c) the indwelling Supersoul of all individual souls (Ksirodakasayi Vishnu).

5. Arca-rupa:

According to *Srimad-Bhagavatam* (11.27.12), the *arca-rupa* appears in eight ways:

saill daru-mayl lauhl lepya lekhya ca saikatl mano-mayl mani-mayl pratimasta-vidha smrta

"The deity form of the Lord is said to appear in eight varieties -stone, wood,

metal, earth, paint, sand, the mind, or jewels.”

When Lord Govinda appears as the deity, materialistic people are deceived by Him, differentiating between the deity’s body and soul. He-notheism, five-god worship, or the philosophy of synthesizing spirit and matter, is idolatry. The philosophy of Buddhism developed from demigod worship. In the *Lalitavistara Sutra* Sakyasimha is described as one of the demigods among the thirty-three million demigods. At present, people devoid of knowledge about Krishna are busy worshiping idols because they are stuck in gross material conceptions. Most people are materialistic and henotheistic.

Only the mercy of the Lord’s deity can deliver the living beings from the clutches of all material knowledge. Those who know nothing about their relationship with the Vaisnavas are called ordinary worshipers. Worshiping devotees is superior to worshiping the Supreme Lord. Worshiping Hanuman is greater than worshiping Ramacandra. To worship Lord Vishnu by disregarding the spiritual master or the Vaisnavas makes that worship idolatrous or impersonal.

Arcana is performed by offering articles, and *bhajana* is performed in *klrtana* with love. Those who do not realize the importance of chanting the holy name cannot understand the necessity to worship the Lord’s devotees.

Actually all of Govinda’s forms are one and nondifferent; the only difference between them is the amount of power each reveals.

The above-mentioned five forms of Govinda all possess the same qualities and characteristics, just as many lamps lighted from a single lamp share the qualities and characteristics of the original lamp. The original lamp is Svayam-rupa Krishna. As many lamps are lighted from the first lamp, and each of the second, third, fourth, or any other lighted lamp has the power to burn anything and everything, so the second, third, fourth, or any Vishnu form has the same potency as any other Vishnu form, but they have different purposes and pastimes.

But if the truth manifests as a transformation of Lord Vishnu, then such an external manifestation will be known as a covering deity, or *gunavatara*, and as is not counted on the same level as Lord Vishnu. When milk is turned into yogurt, the yogurt cannot be used in the place of milk. Up to Kslrodakasayl

Vishnu, all are *visnu-tattva.* To try to turn milk into yogurt by adding a souring agent, or, to try to let human imagination call anything *visnu-tattva* is simply either henotheism or five-god worship.

THE PATH OF SRI RUPANUGA-BHAJANA

Place: Bakhrabad, Midnapur.

Time: Saturday, 3rd April, 1926

(In front of Sripada Krsnakrpa Dasa Adhikari's House)

A humble address by the speaker:

I am an extremely unworthy person. Even though I am unqualified, I have a duty in the form of begging mercy. The more one is unqualified, the more fit he is to receive the Lord's mercy. *Dinere adhika daya karena bhagavan:* "The Supreme Personality of Godhead, Krishna, is always favorable to the humble and meek." *(Sri Caitanya-caritamrta,* Antya 4.68)

If we wish to see the Lord's enchanting form, we too have to have a form. If we want to see the Lord's attractive *rupa,* we will have to don the form of a *rupanuga*, a follower of Sri Rupa. Then the Lord will be pleased. Syama sees the beauty of Syama, and Syama sees the beauty of Syama. If we possess qualities, we can realize the Lord's qualities.

The reservoir of all pleasure, Sri Krishna, is the beloved Lord of Vrsabhanu's daughter and Her associates:

In the invocation verse to *Sri Bhakti-rasamrta-sindhu,* Sri Rupa Gosvami writes:

akhila-rasamrta-murtih pmsrmam-mci-mddha-tamka-palih kalita-syama-
lalito radha-preyan vidhur jayati

The Lord is the form of *rasa* and attracts devotees in all the *rasas.*

Krishna is attracted only by the beauty of pure service:

Syama, Lalita, Vrndavanesvarl, Syama's followers, Lalita's followers, Sri Radha's followers - and it goes on like this one after another. If we develop eagerness to serve Sri Rupa, our beauty will increase progressively. If we can show our progressively enhanced beauty to Syamasundara, who is the source of all beauty, then we too will become fortunate enough to see His beauty.

Godless anarthas are certainly disgusting:

In our present *anarthas*-filled state we are unable even to see the beauty of Ramacandra as the sages of Dandakaranya did. Where did we get our ugly forms? There is no ugliness in our original constitutional position! The external *anarthas*, or unwanted things, have covered our beautiful spiritual form. The beautiful form, which we will one day present, will please Krishna, but it is now covered.

Prema-bhakti is superior to ordinary *suddha-bhakti*. If we want to reach the platform of seeing the Lord's forms, qualities, and pastimes, we have a duty to perform, but I am unqualified to perform it. During His forty-eight years in this world, Sri Gaurasundara accepted the mood of a devotee, though He Himself was the object of worship. He taught us how living beings should make progress toward the kingdom of devotional service to the Supreme Lord. Following His ideal example, all of you have understood the process of performing *bhajana*. But my only hope is my disqualification. And my other hope is that Sri Gaurasundara is the Lord of my lord.

Following Sri Rupa is the root cause of our attaining Sri Radha-Krishna's service:

Sri Rupa's followers also call Sri Rupa their lord and master. However unfortunate I may be, I have a duty to be a servant. Sri Thakura Narottama, who was a follower of Sri Rupa, sang:

sn-rupa-manjan-pada, sei mora sampada, sei mor bhajana-pujana sei mora prana-dhana, sei mora abharana, sei mor jivanera jivana

sei mora rasa-nidhi, sei mora vancha-siddhi, sei mor vedera dharama sei brata, sei tapa, sei mora mantra-japa, *sei mor dharama-karama*

anukula habe vidhi, se-pade hoibe siddhi, nirakhibo e dui nayane se rupa-

madhuri-rasi, prana-kuvalaya-sasi, praphullita habe nisi-dine

tuwa adarsana-ahi, garale jaralo dehi, ciro-dina tapita jivana

ha ha rupa koro doya, deho more pada-chaya, narottama loilo sarana

“The lotus feet of Sri Rupa Manjari are my treasure, my devotional service, and my object of worship. They give my life meaning, and they are the life of my life.

“They are the perfection of rasa, and they are perfection worthy of attainment. They are the very law of the Vedic scriptures for me. They are the meaning of all my fasts and penances and my silent ut-terings of my mantras. They are the basis of religion and activities.

“By the purifying process of favorable devotional service one will attain perfection and with these two eyes be able to see. His transcendental form is shining like moonlight in my heart, and my heart therefore shines and reciprocates. In other words, the ordinary moon lights up the night, and its shine illuminates other objects, but the moon of the effulgence of the form of Sri Rupa Manjari shines into the heart and makes the heart also shine back to the spiritual sky. This moon shines not only in the nighttime but day and night.

“Your absence from my vision is like a dose of strong poison, and I will suffer till the end of my life. Narottama dasa Thakura says: ‘Please give me your mercy and the shade of your lotus feet.’”

Achieving SrT Radha-Govinda seva is possible when one subordinates himself to SrT Gaura in the form of krsna-sankTrtana:

Although I am unqualified, I am greatly fortunate. Before me, the Vaisnavas have mentioned their duties. As per my duty, let me tell you that since I am a servant of the followers of Sri Rupa, I am dutybound to follow in the footsteps of the *rupanugas.* Sri Rupa’s followers are preachers. I have heard the teachings and order of Sri Gaurasundara. The *Antya-llla* of *Caitanya-bhagavata* states:

prthivite ache yata nagaradi grama sarvatra pracara haibe mora nama

“In every town and village, the chanting of My name will be heard.”

And *Sri Caitanya-caritamrta* (Madhya 7.128) states:

yare dekha, tare kaha 'krsna'-upadesa amara ajnaya guru hana tara ' ei desa

"Instruct everyone to follow the orders of Lord SrT Krishna as they are given in the Bhagavad-gTta and SrTmad-Bhagavatam. In this way become a spiritual master and try to liberate everyone in this land."

kabhu na badhibe tomara visaya-taranga punarapi ei thanipabe mora sanga"

"Srï Caitanya Mahaprabhu further advised the brahmana Knrma, 'If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company.'"

And *(Sri Caitanya-caritamrta*, Adi 9.41):

bharata-bhumite haila manusya-janma yara janma sarthaka kari ' kara para-upakara

"One who has taken his birth as a human being in the land of India [Bharata-varsa] should make his life successful and work for the benefit of all other people."

The famine of krsna-kirtana and the symptoms of those qualified for kirtana or bhajana:

Discussions about *maya* continue full force in this world. But there is a great scarcity of *hari-katha.* People are not at all interested in hearing and chanting about Lord Hari. Being attached to sense pleasure, they cannot follow the supreme religion, and even by destroying sense pleasure, they cannot become qualified for *hari-katha. Srimad-Bhagavatam* (11.20.8) states:

yadrcchaya mat-kathadau jata-sraddhas tu yah puman na nirvinno nati-sakto bhakti-yogo 'sya siddhi-dah

"If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection through the path of loving devotion to

Me."

Those great personalities who have just finished discussing the topics of Hari before me have much more qualification to do so than I do. I am always busy with material activities unrelated to Krishna. So whatever I have heard from my spiritual master I simply try to repeat, but these instructions are of no use to you. They simply waste your time.

The glories of taking shelter of the holy name of Krishna:

By taking shelter of the holy name with determination, all *anar-thas* are vanquished. Then Krishna's form, qualities, characteristics, etc., gradually manifest in the holy name.

Due to their misfortune, the Lord's form, qualities, and pastimes are not available to the godless living beings. So He becomes easily available, Sri Rupa Gosvami Prabhu told us to take shelter of the holy name with firm determination. This is extremely essential. By the chanting process, gradually the Lord's forms, qualities, and pastimes manifest. The dear servant of Sri Rupa Prabhupada, Srila Jiva Gosvami, writes in his *Bhakti-sandarbha* that the holy name is like the bud of the flower of love of God: it blossoms gradually until it is completely open, and the Lord's forms, qualities, associates, and pastimes manifest in the holy name. At the time of giving up his body, a practitioner then sees the Lord's transcendental pastimes.

There is no *sadhana* other than chanting the Lord's holy name. Elsewhere in the *Bhakti-sandarbha* Sri Jiva writes that although we should perform other limbs of devotional service, in Kali-yuga they should be combined with the chanting of the holy name. By chanting the holy name all *anarthas* go away. Chanting *namaparadha* does not free us of *anar-thas.* But as soon as our *anarthas* are vanquished, the Supreme Lord's form, qualities, associates, and pastimes will automatically manifest in the pure heart. At that time, hoping to understand the highest transcendental *rasas,* we become qualified to study books like *Bhakti-rasamrta-sindhu* and *Ujjvala-mlamani.* Bilvamangala Thakura described Krishna's beautiful form in his book, *Sri Kysna Karnamrta* (92):

madhuram madhuram vapur asya vibhor madhuram madhuram vadanam madhuram madhu-gandhi mrdu-smitam etad aho madhuram madhuram madhuram madhuram

“O my Lord, the transcendental body of Krishna is very sweet, and His face is even sweeter than His body. But His soft smile, which has the fragrance of honey, is sweeter still”

After the ten offenses against the holy name are destroyed, we begin to chant at the stage of *namabhasa*, and then when the pure holy name is uttered, all *anarthas* are vanquished and all auspiciousness arrives.

We commit an offense when we think Gopijanavallabha, Sri Rupapada’s worshipable Radha-Govinda, is material. When we chant with such *aparadhas* we don’t chant the pure name, and when we don’t chant the pure name we do not awaken our love of God. As a result we are unable to see Krishna’s sweet smile, which is four times as sweet as His name.

To protect ourselves from committing offenses we must hear from the spiritual master about the ten offenses against the holy name. The fierce demon in the form of inattentiveness drowns us in the deep ocean of disregarding the spiritual master. At that time chanting becomes as useless as a flower in the sky. Those who consider the holy name mundane are unable to chant it. In his *Upadesamfta* (7) Sri Rupa Gosvami Prabhu writes:

syat krsna-nama-caritadi-sitapy avidya-pittopatapta-rasanasya na rocika nu kintv adarad anudinam khalu saiva justa svadvi kramad bhavati tad-gada-mula-hantn

“The holy name, character, pastimes, and activities of Krishna are all transcendentally sweet, like sugar candy. Although the tongue of one afflicted by the jaundice of avidya [ignorance] cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens on his tongue and his disease is gradually destroyed at the root.”

We have no business but to chant Hari’s holy name, but as long as we have *anarthas* we cannot chant it. In most cases we are chanting at *namaparadha* and, occasionally, *namabhasa*. We should try our best to first get rid of our *anarthas*. Simply by sincerely calling out the Lord’s name we become free of *anarthas*. There is no other way.

harer nama harer nama harer namaiva kevalam kalau nasty eva nasty eva nasty eva gatir anyatha

The speaker’s humble, concluding words:

As desiring a son from a barren woman is futile, so wanting something from me is also useless. I cannot speak anything pleasing to your ears. May you bless me so that someday I feel my life glorious by seeing your service attitude.



Part 3

POPULARITY AND TRUTHFULNESS

Place: Sri Jagannatha Vallabha Garden, The bank of Narendra Sar-ovara, Puri

Time: Wednesday, 7th July, 1926

The difference between those who want sense gratification and those who want spiritual advancement:

There are two ways to move forward in this world - according to *sreyas* [that which is good, with long-lived results] and according to *preyas* [that which is immediately pleasing, with short-lived results]. The topics on the *sreyas* path may often not be as pleasing to materialistic ears as the topics on the *preyas* path. The topics on the *preyas* path are always pleasing. In most cases, an audience

thinks, "Let the speaker say what I like and what is favorable to my sentiments." Those who practice *sreyas* think, "Even if it is apparently distasteful, I will hear only about the impartial truth."

Surrendering to external tastes is not the duty of those who follow the sreyas path:

People have a variety of tastes. Some people are emotional, some more discerning, some suspicious, some doubtful, and so on. Our flow of thought and tastes develop according to the kind of society and surroundings in which we grew up. Topics other than those we're used to seem revolutionary, unheard of, or strange. But if we want real benefit, we should hear with patience. Our duty lies in walking the sreyas path. We should consider without duplicity whether it is the duty of our human life to follow an apparently pleasing path of instant gratification or something else. If we care for spiritual upliftment, we must hear from the disciplic succession and stop surrendering to the many popular opinions that fill the air.

Learning to follow the path of sreyas comes from surrendering to a bona fide spiritual master:

Sruti states:

tad-vijnanartham sa gurum evabhigacchet samit-panih srotriyam brahma-nistham

"To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth." *(Mundaka Upanisad* 1.2.12)

Srimad-Bhagavatam (11.3.21) affirms this bold statement:

tasmad gurum prapadyeta jijnasuh sreya uttamam sabde pare ca
nisnatam brahmany upasamasrayam

"Any person who is seriously desirous of achieving real happiness must seek out a bona fide spiritual master and take shelter of him by initiation. The qualification of a spiritual master is that he must have realized the conclusion of the scriptures by deliberation and arguments and thus be able to convince others

of these conclusions. Such great personalities, who have taken complete shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters.”

Who is a bona fide guru? What ideal example of worshiping Hari does he set?

One can accept either a Vaisnava or a non-Vaisnava as one’s guru, but we find this in the *Narada Pancaratra:*

avaisnavopadistena mantrena nirayam vrajet punas ca vidhina samyag grahayed vaisnavad guroh

“One who is initiated into a mantra by a non-Vaisnava must go to hell. Therefore he should again be initiated properly, according to the prescribed method, by a Vaisnava guru.”

We should take shelter of a spiritual master who is engaged one hundred percent in the Lord’s service . Otherwise, following his example, I myself will not be able to engage one hundred percent in the service of Lord Hari. *Sri Caitanya-caritamrta* (Adi 3.20-21) also states:

apani acari bhakti sikhaimu apane na kaile dharma sikhana na yaya ei ta ’ siddhanta gita-bhagavate gaya

“I shall teach devotional service by practicing it Myself. Unless one practices devotional service himself, he cannot teach it to others. This conclusion is indeed confirmed throughout the Gita and Bhagavatam.”

A platform speaker or paid employee is not a guru:

A platform speaker or professional priest cannot be a guru. If I read in an advertisement that I can make more money as a sweeper than in reciting *Srimad-Bhagavatam*, I will immediately give up my recitation of *Srimad-Bhagavatam* and submit an application for the job of sweeper. If people are not constantly engaged in worshiping Hari, then we can be certain they are becoming involved in inferior activities unrelated to the Supreme Lord. This means they are engaging in sense gratification on the strength of chanting the Lord’s holy name, and this is a grave offense. One should not think that reciting *Srimad-Bhagavatam* is one of his ordinary duties, no different from his other duties like

eating, walking, talking with people, and so on. If serving *Srimad-Bhagavatam* becomes one's only duty, then with every step he takes, with every morsel of food he swallows, and with every breath he will be serving Lord Hari.

A salaried or contract speaker can never explain *Srimad-Bhagavatam.* So keep yourself away from such so-called professional gurus. Find out if the *Snmad-Bhagavatam* speaker is sincerely spending twenty-four of his twenty-four hours a day serving *Snmad-Bhagavatam.* Or is he doing something else? One who receives a stipend or who is under contract to speak the *Bhagavatam* cannot explain *Bhagavata*. Refrain from approaching the professional priest. First see whether that priest devotes his time fully to the *Bhagavata*.

A person fixed in Krishna consciousness does not waste time.

Whose association do we desire?

A fully Krishna conscious person spends all his time serving the Supreme Lord. Srila Rupa Gosvami Prabhu states:

srimad-bhagavatarthanam asvado rasikaih saha sajatiyasaye snigdhe sadhau sangah svato vare

"One should associate with devotees who are more advanced than oneself and endowed with a similar type of sentiment and attraction for the Lord. One should relish the purport of Srimad-Bhagavatam in the association of pure devotees who are steeped in spiritual life and realization." *(Sri Caitanya-caritamrta, Madhya* 22.131)

The difference between a Bhagavatam speaker and an ordinary teacher:

Simply because one is well-versed in the *Puranas* does not mean he has molded his life according to the ideal of *Snmad-Bhagavatam.* The relationship with a teacher or professor of a school or college is not the same as the relationship with a *Bhagavatam* speaker. A professor who can teach students lessons in a sublime way is considered an excellent professor. It does not matter what kind of lifestyle or character he has. But this cannot be true of the *Snmad-Bhagavatam* speaker. One who explains *Srimad-Bhagavatam* must himself become a *bhagavata,* or an exalted devotee. If someone is greedy for wealth or fame or some other material thing, then even though he can explain *Srimad-Bhagavatam*

in a way that amazes the public, he is nowhere near the actual *Bhagavatam.* Even after hearing *Srimad-Bhagavatam* from his mouth, people's hearts don't become attracted to the actual truth *Srimad-Bhagavatam* teaches.

The discussions of saints pleases the spiritual senses:

Srimad-Bhagavatam (3.25.25) states:

satam prasangan mama virya-samvido bhavanti hrt-karna-rasayanah
kathah taj-josanad asv apavarga-vartmani sraddha ratir bhaktir anukramisyati

"In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin."

The phrase *satam prasangat* is significant. The phrase *hrt-karna-rasayana* does not refer to the sense gratification of godless people but rather to that which is pleasing to the transcendental senses of those inclined to serve the Lord.

The ideal pastime of reciting Srimad-Bhagavatam by the natural bhagavata, Thakura Bhaktivinoda:

About sixty years ago there lived in Puri an Orissan scholar named Gopinatha Misra. He gained great mastery in his studies of *Srimad-Bhagavatam.* After studying *Srimad-Bhagavatam* from him, a natural *bhagavata* changed the direction of pseudodevotion as it was being presented and pioneered the preaching of pure devotional service. It was he who laid the foundation for discussing pure *Srimad-Bhagavatam* at the Bhakti Mandapa near the temple of Sriman Mahaprabhu's lotus feet at the Sri Jagannatha temple. At present, under his guidance, it has become possible to recite *Srimad-Bhagavatam* and chant the holy name of Hari. Hypocrites and cheaters cannot serve him with their respective evil mentalities.

From whom should we hear Srimad-Bhagavatam?

Srimad-Bhagavatam should be heard from and studied by Vaisnavas. Srila

Svarupa Gosvami Prabhu said*, yaha bhagavata pada vaisnavera sthane:* "One should not hear the statements of *Srimad-Bhagavatam* from professional reciters, or else they will not be effective." A person who is not a *bhagavata* cannot explain *Srimad-Bhagavatam.* Such a person simply creates confusion in the minds of his audience, deluding them into thinking *Srimad-Bhagavatam* is being explained through his mouth. He is thus both cheated and cheats others. There are many people in Bengal who eat fish, enjoy condemned sex life, remain attached to family life, and perform other sinful activities yet advertise themselves as speakers of *Srimad-Bhagavatam.* How can *Srimad-Bhagavatam,* which is nondifferent from the Supreme Lord, dance on the tip of their tongues? One with bad character, who has a strong desire for sense gratification, who craves fame and wealth, can never recite *Srimad-Bhagavatam*. Rather, he is simply gratifying his senses on the pretext of reciting *Srimad-Bhagavatam*. Yet these mundane reciters tell others, "Stop giving money to Lord Hari's service, and stop paying for the Vaisnavas' railway fare so they can come and preach *Srimad-Bhagavatam*." But in fact, everyone should help only *bhagavatas*.

Who is a guru? Who is learned?

If I am fortunate enough, I will take shelter of the kind of spiritual master who constantly worships Lord Hari.

Who is learned? *Srimad-Bhagavatam* (11.19.41) states:

pandito bandha-moksa-vit

"A wise man is one who knows the process of freedom from bondage."

Being envious of the nonenvious saints:

Some people may think, "Why shouldn't we kill those who condemn us for earning our livelihood by reciting *Srimad-Bhagavatam*, selling mantras, installing deities, and so on even though these persons recite the true *Bhagavatam*, truly serve the Lord, and convert people to pure Vaisnavism?" When we don't answer those who question our "improper character" and activities some people say, "Look, the Vaisnavas also beg alms. They too need money."

But the actual facts are different. Everything should be offered only to Vaisnavas. Everything belongs to them. They do not enjoy things like us, nor do they cheat themselves and others on the pretext of serving the Lord's deity. They do not accumulate material fame like the false renun-ciants, who give up as mundane things that could be used in the Lord's service.

To give up impartiality out of fear of losing popularity is an unauthorized path:

Fearing that if I speak the impartial truth I will become unpopular means giving up the authorized path of truth for the unauthorized path. This leads me toward becoming non-Vedic, or an atheist. It means I have no faith in the Absolute Truth, the Supreme Lord. Krsnadasa Kaviraja writes:

tato duhsangam utsrjya satsu sajjeta buddhiman santa evasya chindanti mano-vyasangam uktibhih

"One should therefore avoid bad company and associate only with devotees. With their realized instructions, such saints can cut the knot connecting one with activities unfavorable to devotional service." *(Sri Caitanya-caritamrta* Adi 1.59)

A spiritual master is not a servant of his disciples' taste for material enjoyment:

A spiritual master never accepts the path of material enjoyment; rather, he is always a follower of the path of spiritual advancement. Whatever lessons about traveling the path of actual truth he has learned from his guru he teaches to others.

If someone asks his guru, "O spiritual master, I want to drink wine!" a true spiritual master will not encourage that proposal. If because he did not give me what I want I reject him, then what does that mean? We think we should accept anyone as guru who can fuel my sense gratification. We often accept a spiritual master not for our spiritual benefit but for our material profit. These days, accepting a guru has, for some people, become fashionable. For others it remains a worldly or familial tradition, like keeping a hired barber or washerman.

One shouldn't delay even a moment before accepting the truth:

As soon as we know the truth we should become fixed in it. Of the time we have left in this life, we should not spend even a moment of it on material activities but use it to worship Hari. King Khatvanga used his last forty-eight minutes, and Ajamila spent the moment of his death, worshiping Hari. Both attained perfection. We may say we have many responsibilities, but *visayah khalu sarvatah syat:* “These four principal necessities of the body are available anywhere.” Our other duties can be carried out in any lifetime, but the living being’s only duty is to worship Hari, and that cannot be carried out in any life except when one has a human form.

The ideal example of giving up bad association immediately after hearing the truth from Rama Krishna Bhattacarya Thakura Mahasaya:

There was once a *brahmana* worshiper of Goddess Durga named Sivananda Bhattacarya. His son’s name was Rama Krishna Bhattacarya. Realizing that the Durga-puja festival was coming, Bhattacarya Mahasaya sent his son to purchase the required sacrificial animals - goats, water buffaloes, and so on. As Rama Krishna was returning home with the animals, he met Srila Narottama Thakura Mahasaya. When Thakura Mahasaya asked Rama Krishna about the animals, Rama Krishna openly disclosed everything. Then, by the instructions of Thakura Mahasaya, Rama Krishna had a change of heart. He let loose the goats and buffaloes and, after receiving Srila Thakura Mahasaya’s mercy, returned home. Bhattacarya Mahasaya was waiting anxiously for these animals. He thought, “This time, my son will return home with the best goats and buffaloes for the worship of the Mother.”

But when he saw his son returning with empty hands, the old Bhattacarya Mahasaya was surprised. He asked his son, “Dear Rama Krishna, have you brought the goats for the worship of the Mother?”

Rama Krishna answered, “Dear Father, I did buy goats and buffaloes, but I let them go on my way home. Moreover, today I have become glorious, for I have attained the mercy of a great Vaisnava.”

All of you can imagine how angry the old Bhattacarya became. He said, “Rama Krishna, today you have transgressed your father’s order. You have created an obstacle for me in my worship of the Mother. Moreover, you have thrown in the water all the money I gave you. Aside from this, despite being the son of a *brahmana* you have become a disciple of a Vaisnava. How can I show my face

in society? You could have accepted a goddess worshiper *brahmana* as a Vaisnava and become his disciple, but instead you accepted a non-*brahmana* as your spiritual master. What could be more humiliating? Today you brought disgrace on our family. You are like a thorn in this family. You will be ruined by Mother Durga's curse."

Rama Krishna's time was ripe for hearing the actual truth, which is why as soon as he heard it from Thakura Mahasaya's mouth he left his worldly duties as insignificant and unworthy and began to worship Lord Hari.

One who opposes one's eternal benefit is not a true relative:

We cannot trust how many breaths we have left, so we must accept the path of auspiciousness in this moment. If I want real benefit, I will not listen to anyone who opposes the path of my auspiciousness. *Snmad-Bhagavatam* (5.5.18) states:

gurur na sa syat sva-jano na sa syat pita na sa syaj janam na sa syat daivam na tat syan na patis ca sa syan na mocayed yah samupeta-mrtyum

"One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod."

ABOUT SRI BALADEVA

Place: *Vidvad Sabha, Sri Gaudiya Matha, Ultadanga, Calcutta*

Time: Saturday, 14th August, 1926

(The evening Before Sri Baladeva's appearance)

MANGALACARANA

vancha-kalpatarubhyas ca krpa-sindhubhya eva ca patitanam pavanebhyo vaisnavebhyo namo namah

om ajnana-timirandhasya jnananjana-salakaya caksur unmilitam yena tasmai sri-gurave namah

namo maha-vadanyaya krsna-prema-pradaya te krsnaya krsna-caitanya-namne gaura-tvise namah

The living beings' thirst for sense gratification:

At present we live in this visible world. Here we consider a variety of things the objects of our vision. The external forms we see are different from us - this we also understand. Sometimes we use our internal propensity for discernment while discussing the subtle aspects of what we can see with our eyes. We acquire knowledge of the external world through our senses - our eyes, ears, and so on - and we see and think about things in particular ways depending on how we manipulate that knowledge with our sense of discernment. But the senses with which we have gathered all this knowledge and the faculties we have used to think about what we've learned are defective.

As a result of deliberating on the knowledge we've accumulated we see one of two things about the object - either the object is good (pleasing or useful) to us, or it is not. Of the two, we will engage with an object that appears good to us and disengage with one we don't like. But regardless of what we like, even apparently pleasing objects are all mutable. The moment we learn what is *really* good for our future development, we will have the power to give up what is not good for us in the long-term. The thirst to engage with objects that please our

senses is very strong, and we generally have no intention in the moment to accept those things that can actually benefit us. People often get into trouble by accepting apparently pleasing but very temporary objects.

The path of sreyas and preyas mentioned in sruti:

The Vedic literature has discussed two ways - the path of *preyas* and the path of *sreyas*. For example, myrobalan tastes pungent at first, but if one continues to take it, it gives a lot of benefit. On the other hand, sweets taste good in the beginning but later cause problems. None of us want to engage in an unpleasant task. But to achieve sreyas, or a more ultimate good, one must give up the path of *preyas*, or doing things only for their immediate benefit. This is the verdict of *sastra*.

By giving up the path of preyas one becomes inclined to self-realization

It's not that we *always* become qualified to accept the path of *sreyas* by giving up *preyas*. Until we become qualified, we aren't interested in self-realization. Both the *Katha Upanisad* (2.23) and the *Mundaka Upanisad* (3.2.3) state:

nayam atma pravacanena labhyo na medhaya na bahuna srutena yam evaisa vrnute tena labhyas tasyaisa atma vivrnute tanum svam

"Knowledge of the all-embracing Supersoul cannot be attained either through reasoning, argumentation, or hearing the Vedas. The Supersoul is revealed only to the person He accepts."

The path of sreyas is beneficial and authorized:

The followers of *sreyas* want only one thing in life, and that is to hear the truth from the disciplic succession. If we glorify the actual truth and then allow it to enter our ear, only then will we be able to accept the value of aural reception from the disciplic succession. If we remain inattentive while hearing, we will not learn the actual truth or gain experience of it.

Imitation and following:

Even while walking the path of the disciplic succession we can still be deceived

in two ways. Not everyone is fortunate enough to follow in the footsteps of great souls. Many people mistake imitation for following. We should be aware that imitation and following are two different things. To dress as Narada in a drama is called “imitation,” but to apply in our own life the devotional path Sri Narada teaches is “following.” To imitate something artificially is called *anukarana,* imitation, and to actually traverse the path set out for us by the *mahajanas* is called *anusarana*, following.

Need for precaution - don’t be deceived by maya:

We often think we are following, when in truth we are imitating. One follows by practicing with one’s own volition. Simply imitating a saint does not give us the fruit of following. Imitation is like a perverted reflection of the actual path. Still, imitation and following look the same from the outside, just as a chemically-produced form of gold and pure gold look the same.

Another name for imitation is feigning. In each of our hearts we have a propensity called *vipralipsa*, or a tendency to cheat. We use this tendency to draw attention to ourselves and make ourselves famous by cheating others into thinking something of us that is not true. Imitation does not bring tangible results. If by imitation we cannot follow properly, then our imitation has no value. Actually, we are asked simply to follow regardless of whether or not we can imitate.

To make a show of being a Vaisnava is imitation, or feigning:

ye kantha lagna tulasl nalinaksa mala ye bahu mula parichinita sankha cakrah ye va lalata phalake lasad urdhva pundras te vaisnava bhuvanam asu pavitrayanti

"Those who wear tulasl or lotus seed neck beads, who decorate their arms with the marks of the conch shell and cakra, and who adorn their foreheads with marks of tilaka - such Vaisnavas purify the whole earth instantly."

This statement is correct. But anyone can do the same by imitating. To make a show, anyone can dress like this. But such an imitator cannot be called a Vaisnava.

A devotee’s body is the Supreme Lord’s transcendental temple:

A living being’s body is the Supreme Lord’s temple. It’s a different type of deity that is kept in a temple made of bricks, wood, and marble. The Supreme Lord resides eternally in the transcendental body-temple of the devotees. This is why the devotees’ bodies are considered spiritual and full of bliss. Devotees accept *prasada* just to protect the Lord’s temple.

The Baladeva-Vasudeva appearance in Vasudeva:

Lord Vasudeva and Lord Baladeva manifest in Vasudeva. *Srimad-Bhagavatam* (4.3.23) states:

sattvam visuddham vasudeva-sabditam yad lyate tatra puman apavrtah sattve ca tasmin bhagavan vasudevo hy adhoksajo me namasa vidhlyate

“I am always engaged in offering obeisances to Lord Vasudeva in pure Krishna consciousness. Krishna consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vasudeva, is revealed without covering.”

Different types of idolatry refuted by Srimad-Bhagavatam:

A proper solution to wooden deities, clay deities, concocted formless deities, and deities with forms, as well as deities born of mental speculation - all worshiped as idols - is found in this verse from *Srimad-Bhagavatam* (10.84.13):

yasyatma-buddhih kunape tri-dhatuke sva-dhih kalatradisu bhauma ijya-
dhih yat-tirtha-buddhih salile na karhicij janesv abhijñesu sa eva go-kharah

“A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of his birth worshipable, and who goes to a place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered like an ass or a cow.”

This verse condemns those who mistake idol worship and other mundane functions for service to God.

The followers of the preyas path are averse to Baladeva:

Those who follow the path of material enjoyment are fond of sense gratification. Those who do not want to go to the transcendental Lord Vasudeva or to Vasudeva's son Baladeva, but who want to remain busy with other topics, bypassing the Lord, are followers of the *preyas* path.

Vasudeva is indestructible goodness:

The function of the mode of passion is creation, of the mode of goodness maintenance, and of the mode of ignorance destruction. These three material qualities mix and then affect how the world functions. Unadulterated goodness, or pure goodness, is called *vasudeva*. The *vasudeva* platform refers to eternal existence or indestructible purity; and the thing that appears in pure goodness, unaffected by material time, is known as *vasudeva*. Vasudeva is that person who manifests in pure goodness.

Vasudeva appeared in vasudeva as the transcendental personality:

The word *manasa* indicates that without devotional service, one cannot approach Vasudeva. Someone may consider himself the world's best chemist or logician. Perhaps he has studied all the different philosophies. Yet such persons wonder why they can't understand Him! "If those who have not been brought up as happily as us - who were never given the opportunity to enter a laboratory or study logic - can understand Vasudeva, why can't we, who have had these advantages?" What they don't know is that Vasudeva is fully transcendental; He is beyond the reach of the mundane senses. He is not some river water or the fruit off some tree that we can take Him into the lab and study Him. Nor is He an ordinary hero or heroine with a body made of flesh and blood. No one can know Him until and unless He reveals Himself. He reserves the right and power to reveal Himself whenever He likes. He is not an object we can perceive with our eyes and ears. If He could be understood through investigation or analysis or deliberation (like using atomic theory) He would just be another material object. That which can be understood through this world's knowledge, ultimately gathered through sense experience, is not God but simply a mundane object of enjoyment.

Those who think devotional service to the Supreme Lord another fruitive activity

are deceived by their material knowledge and are thus unable to grasp what God and truth actually are. We must surrender to Lord Krishna. He is understood by surrender. If we give up the idea of initiation by persons who don't know Krishna, and instead follow in the footsteps of the *mahajanas,* only then will we achieve benefit. If we try to turn God into our cashier, we cannot be benefited because the day He will fail to supply our favorite objects we will ban or suspend Him. This mentality leads to atheism.

The ideals of the followers of preyas:

We often think great thoughtful persons like Carvaka, Epicurus, Huxley, Comte, and others have probed into the subtle and given us good analyses, so we should practice what they teach, but we never think of following Sri Vyasadeva!

Surrender to the lotus feet of Sri Baladeva - the spiritual master is the bridge to auspiciousness:

The *Mundaka Upanisad* (3.2.4) states, *nayam atma bala-hinena labhyo:* without taking shelter at the lotus feet of the spiritual master one cannot achieve the goal of life. By receiving the mercy of Baladeva Prabhu, who serves Krishna with body, mind, and speech, we obtain auspiciousness. When we try to challenge or argue with our spiritual master, when we try to rectify or even belittle our spiritual master by showing that we have more knowledge than him, and when we try to imitate him rather than follow his instructions, we end up on the unauthorized path of argumentation rather than the authorized path of the disciplic succession. But if we give up this type of evil mentality and surrender at our guru's lotus feet without reservation, only then are we benefited on the path of aural reception.

The ideal example of the speaker's guru being fixed in devotional service:

Let me speak about my spiritual master. I used to have a wrong impression about devotees after Mahaprabhu's time. I thought none of them could be *akincana,* or ideal like Mahaprabhu's immediate followers. But my spiritual master cleared my doubt. My spiritual master had no fixed residence. He did not take even a tumbler of water from anyone. There were many atheists like me who tried to imitate such an exalted personality. He was totally illiterate, yet I have never seen a better scholar. We could understand from his character what *Srimad-*

Bhagavatam wants to teach us. While trying to imitate him, we ate mud as he did, but all we accomplished was to commit offenses at his lotus feet. We ate bananas from the deity offering, we stole Lord Narayana's thread. Limewater and milk look the same, but by drinking milk one becomes nourished and satisfied, and by drinking limewater one burns one's throat and falls sick. The moment we try to imitate, we have a problem. Baladeva Prabhu drinks honey, Krishnacandra eats betel nuts and dances with the damsels of Vraja. By imitating Them we are ruined, but by following Their instructions we attain the ultimate goal of life.

The practice and preaching of Gaura and Nityananda have the same purpose:

Many people think Mahaprabhu maintained some kind of discipline in society and also kept intact the prestige of *varnasrama-dharma,* whereas Nityananda Prabhu caused a disturbance in the social discipline.

Actually, both of Their missions are one and have the same goal. If this were not true, Mahaprabhu would not have spoken so highly of Nityananda Prabhu. One who helps us understand these things clearly is a manifestation of the Supreme Lord. As soon as we understand the meaning of *Bhagavatam* 4.3.23 ("I am always engaged in offering obeisances to Lord Vasudeva in pure Krishna consciousness. Krishna consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vasudeva, is revealed without any covering"), we can know what that person actually is.

The lotus feet of the transcendental Lord are our only hope:

Whatever we see with our mundane senses is not fit to be called "God." But there is no need to become hopeless, because

amara prabhura prabhu sri-gaurasundara e bada bharasa citte dhari nirantara

"Since Sri Gaurasundara is the Lord of my Lord, I constantly hope He will bestow mercy on me." *(Caitanya Bhagavata.* 1.17.153)

Only by surrender, honest inquiry, and a service attitude is the transcendental Absolute Truth realized:

It is not possible to approach the Absolute Truth through empiricism. If we give up the tendency for argument and instead respect the statement of *Bhagavad-gita* 4.34, only then will we attain the shelter of the Absolute Truth. *Srimad-Bhagavatam* 10.14.3 confirms this:

jnane prayasam udapasya namanta eva jivanti san-mukharitam bhavadiya-vartam sthane sthitah sruti-gatam tanu-van-manobhir ye prayaso jita jito 'py asi tais tri-lokyam

"O my Lord Krishna, a devotee who abandons the path of empiric philosophical speculation aimed at merging in the existence of the Supreme and engages himself in hearing Your glories and activities from a bona fide sadhu, or saint, and who lives an honest life in the occupational engagement of his social life, can conquer Your sympathy and mercy even though You are ajita, or unconquerable."

The living beings' benefit lies only in hearing and chanting hari-katha, so what is hari-katha and who is the sadhu?

The word *nama* from the above verse has two letters. *Na* means "negation," and *ma* means "false ego." If we give up our service to the material world and its intoxicants and instead serve the Supreme Lord with unalloyed devotion, only then will we achieve benefit. Accumulating too much mundane knowledge increases one's desire for material enjoyment. It is not a fact that those who are strong, who are scientists or psychologists, can understand the Supreme Lord. The phrase *bhavadiya varta* means "until one hears the topics of Sri Hari, he cannot receive any benefit." *Hari-katha* is not meant for our sense enjoyment, and "benefit" doesn't refer to things that will give us sensual pleasure. *Hari-katha* is a discussion of topics that please Krishna's senses.

Matted hair and a renunciant's dress, or being a rich householder, doesn't make one a *sadhu*. Rather, a *sadhu* is one who is constantly engaged in *hari-katha,* who is always busy in the Supreme Lord's service, who is always eager to serve Krishna with each and every one of his acts, and whose every endeavor is meant simply for the Lord's pleasure. An imitator is never a *sadhu*.

Even a fool can conquer the unconquerable Lord through service, but a so-called learned man cannot conquer Him. A devotee follows the statements of the Vedas and does not imitate devotion. It's easy to imitate. We often imitate saints. But

imitating a *sadhu* without following his instructions is insulting to him. When we imitate a *sadhu* we artificially shed tears, shiver, and show many other symptoms of ecstasy. Sometimes while trying to imitate Gaurasundara and His devotees we chant the holy name in order to free our village of a cholera epidemic. Or perhaps we recite *Srimad-Bhagavatam* in exchange for money or do other things.

All perfection is achieved by hari-klrtana. What is real liberation?

Hari-kirtana is not an ordinary act. That by which all perfection is achieved and the living beings' can achieve the goal of life cannot be used for insignificant material purposes - as a commodity to be traded - or even liberation. Liberation is the main resident of the kingdom of cheating, or deceit. Who will attain real liberation? Liberation means to surpass material bondage and regain one's constitutional position. Real liberation means to become free from the ropes of material desire.

An example of false renunciation:

Let me tell you a story. Once upon a time, a woodcutter gathered a big bundle of wood from the forest and then went home. The bundle was very heavy, and as a result he felt unbearable pain. He realized he was enduring this pain just to earn enough money to fill his belly. Suddenly, out of frustration, he threw the bundle of wood to the ground and lamented, “Even the disgraceful Yama has forgotten me. I will get relief if he comes at once and takes me.”

Yamaraja immedaltey appeared and said, “I am Yamaraja, and I am here. Why did you call me?” The woodcutter was speechless. His renunciation died at the sight of the god of death. He suddenly felt quite attached to the same body he had moments ago thought of giving up, and he said, hastily, “ O lord Yama! I wasn't calling you for anything serious. I called you to help me put this bundle of wood back on my head.”

This is how most false renunciants are - they do not actually become *sannyasis*.

Lord Baladeva's strength is the source of all auspiciousness:

If we can secure Baladeva Prabhu's power, then only will we attain perfection in

life. Then only will our practice of *varnasrama-dharma* or *paramahamsa-dharma* be successful. We will automatically become disinterested in the external world and will understand that we have nothing to do with mundane topics or worldly prestige. From the association of those who always serve the Supreme Lord we understand the Lord’s energies. By always hearing the powerful and lively topics of Hari with body, mind, and speech, we will gradually develop faith and attachment for the Lord and His service. Then the prowess of the external world can no longer overcome us.

SRI KRISHNA'S APPEARANCE

Place: Sri Gaudiya Matha, Ultadanga, Calcutta Time: Sunday, 30th August, 1926 (Janmastami)

mukam karoti vacalam pangum langhayate girim yat krpa tam aham vande sri-gurum nica pavanam

acintya avyakta rupaya nirgunaya gunatmane samasta jagadadhara murtaye brahmane namah

"To Him who has an inconceivable and unmanifest form, to Him who has no material qualities but who is the reservoir of all spiritual qualities; to the personified resting place of the entire universe; to the Supreme Brahman (Lord Vishnu) I offer my obeisances."

Despite being devoid of mundane qualities, the Supreme Lord is full of eternal, transcendental qualities:

Many people think that the Supreme Lord is an object of their own thought processes just like any other incomplete, material object. He is not. He is inconceivable; we cannot grasp Him with the mind. But He is conceivable for those inclined to serve Him.

Krishna is fully transcendental. He is nonmanifest, yet He has form. Form is something we perceive with the eyes. We think those who have no form are nonmanifest, whereas those with form are manifest. Krishna is both, and both His manifest and nonmanifest natures rest in Him in complete harmony. Therefore His nature is inconceivable.

He has no material qualities. We can understand or realize objects with material qualities, but we cannot use our senses to realize anything that is free of material qualities. Although the Supreme Lord is transcendental to the three material qualities, and although He is devoid of those material qualities, yet He is the reservoir of all transcendental qualities. Therefore He is simultaneously full of qualities and free of them.

All qualities are present in Krishna. He sustains the universe, which can be known through our senses. He is the form of the basis of the universe. Yet He is formless. The universe is not His form, and within the universe He has a personified form. Anything we can realize with our senses is a mundane object for enjoyment, but Krishna is not of this world. Rather, He is the basis on which the world stands. He simultaneously possesses a form and is formless. He is the supreme Almighty. I offer my respectful obeisances unto Him.

What is Brahman?

The incomplete is present in the Complete. We cannot approach Him unless we give up our false ego and surrender to Him. This world is full of an unlimited number of names, forms, qualities, and activities, and we realize these in our day-to-day life, but Krishna is the supreme Almighty. He is not limited, and no one can measure or enjoy Him. Nothing can exist without His grace. He is called Brahman because everything is included in Him. All forms of all varieties are also included in Him.

The meaning of the the word "Brahman":

We use words like "Brahman" when we learn the difference between undivided knowledge and divided knowledge. We think such words indicate complete knowledge. But when we say the word "Brahman" we do not understand the complete whole. The son of the King of Vraja in human form and measurement has nothing to do with the imperfect and incomplete nature of the material world, yet we tend to think in our narrowminded, sectarian way of the complete object as something that is not actually the Absolute Truth, which is not the supreme shelter, and which is not related to each and every object in this world. Then such words like *tiny* and *large, conceivable* and *inconceivable, formless* and *with form,* appear in our mind.

Everything is possible in the supreme Brahman, because He is complete and full of inconceivable potencies:

The *Chandogya Upanisad* (6.2.1) states:

sad eva saumyedam agra asid ekam eva advitiyam

"O gentle one! In the beginning, He alone was existing as a nondual entity."

He is not devoid of variety, nor does He have only variety. It is not true that because He is full of variety, He does not also contain undifferentiation. The Brahman is both minute and expansive - simultaneously minute and not minute. It is not true that His being minute means He cannot be large. Such dichotomies exist only in the material world. The gigantic universe cannot remain within an atom of this material world. To think so is to think only within the bounds of matter. In the realm of spirit such a conception is an impediment to realizing spirit completely. The *Svetasvatara Upanisad* (5.9) states:

balagra-sata-bhagasya satadha kalpitasya ca bhago jivah sa vijseyah sa canantyaya kalpate

"When the upper point of a hair is divided into one hundred parts, and again, when each of these parts is further divided into one hundred parts, each such part is the measurement of the dimension of the soul."

A single atom of spirit can contain unlimited varieties. In the constitution of spirit, it is not that the tiny can never serve the unlimited. A tiny spark from a fire can burn the world to ashes if it is given sufficient support.

The proper meaning of the word "God:

I try to ascertain God with my faulty and incomplete, ignorant realization grounded in mental speculation by thinking, "God is not like this.

He is not like that." The word Bhagavan, or God, refers only to Krishna. Because I am a mental speculator, words like Brahma, and Pa.ra.bra.hma. do not allow me to realize God properly.

The word "bhagavata," and the truth about Sri Krishna and Sri Baladeva:

The word "*bhagavata*" includes words like "Brahma" and "Parabrahma." The word *"kfsna"* is the most complete way to say "*bhagavata* From Him expands Sri Baladeva, from whom the quadruple expansions, Vasudeva, Sankarsana, Pradyumna, and Aniruddha, come. From these comes Maha-Sankarsana in Maha-Vaikuntha, and from Him the three *purusavataras* in the three oceans. Sri Baladeva is the origin of all of them, but the origin of Baladeva is the personal form of God, Krishna. Krishna alone can be addressed as Svayam-rupa or Svayam Bhagavan.

What is Krishna's appearance and what am I?

The appearance of Krishna means the full manifestation of the supremely cognizant in the pure consciousness in the hearts of all living beings. At present we are absorbed in matter. If we can remove our material conception, we will get respite from the practice of measuring things. I am not an insignificant product of matter; I am a minute spiritual spark.

The symptoms of the self-realized, and following the footsteps of the Vaisnavas:

"Whatever the Supreme Lord can help Himself to, I can serve Him more" - these feelings may develop if we really accept ourselves as Krishna's servant. If we ever approach or meet a devotee of Krishna, then our life can change. A devotee of Krishna is called a Vaisnava.

Words like "prabhava" and "vaibhava" are applicable only to Lord Visnu, and svayam-rupa refers to Krishna alone:

We address the Supreme Lord with words like *prabhava, vaibhava, vilasa, amsa, kala,* and *vikala.* And we address Krishna with the word *svayam-rupa.* Krishna is the *svayam-rupa*: there is no distinction between that name and His form.

The function of maya in my constitutional position:

Vishnu's illusory energy *maya* is active in my constitutional position at present. I am a minute soul, but when I think that I am a minute bit of matter, I become covered and thrown by *maya.* In such a weak state of mind, I find myself unable

to approach the Vaisnava because as I apply my material senses, I underestimate him. I try to measure him. I say, “The son of such and such person, or the maternal uncle of such and such person is a Vaisnava,” and so on. Sometimes I even say that Vaisnava religion is meant for low-class people, and to consider oneself a Vaisnava is foolish or menial.

We cannot use imperfect devices like hypothesis to see the perfect Absolute Truth:

First, we have no realization of Krishna, and second, we cannot grasp what it means to be a Vaisnava. If we approach the truth, we can see the truth directly. We have to understand the sun with the help of sunlight. Through spirit we can know the supreme spirit. Guessing or hypothesis cannot help us. Forming a partial conclusion about something clouds the mind from understanding that thing’s real nature, and as a result, instead of seeing truth we see something that suits us. What we see is only an illusion and makes us accept one thing as something other than what it is.

By the incomplete method of looking with one’s material senses, it’s impossible to see the transcendental Lord, Sri Krishna:

There is complete harmony between the opposing natures and qualities within the Supreme Lord, or the supremely cognizant object. If we dismiss this fact, by considering only a partial manifestation of the opposing nature, we will be deceived. If we think of Krishna as incomplete or limited, then we will have only an incomplete and limited understanding of Krishna. As the denial of Krishna’s names, forms, qualities, and pastimes despite hearing of Krishna in His fullness is a kind of cheating born from an illusory, mundane conception, so to consider Krishna a three-and-a-half-foot-tall boy meant for our enjoyment as the *sahajiyas* do is also self-deceit.

Krishna is beyond all rules and regulations, and He is fully independent:

The supremely merciful Krishnacandra appears in the material world with His associates. Unfortunate living beings cannot understand His appearance. They think Krishna is, like them, a product of matter. After all, the hunter Jara killed Krishna, so Krishna must be compelled to enjoy the fruits of His karma just like them. This is the mentality of unfortunate people. All rules and regulations have

been created and surpassed by Krishna alone. No rule applies to Him; no rule has power over Him. He is the creator of all other creators, the transcendental object. He is not an object created for the enjoyment of humans. Actually, Krishna is the only enjoyer. His eyes, ears, nose, tongue, and skin see the whole universe, hear everything, smell everything, taste everything, and touch everything.

Krishna, devotional service and the devotee of Krishna are eternal:

Because of our aversion to Krishna, our present mental conceptions do not allow us to see Krishna. Krishna's *maya* works in two ways: 1. It stops us from seeing Krishna, and 2. It takes Krishna away from us. Only Krishna's devotees can remove these two inconveniences.

In reply to a question put forth by the residents of Kullna-grama, Sriman Mahaprabhu said, "Service to Krishna, service to the devotees of Krishna, and congregational chanting of the holy name are the living being's three duties." He who receives our service is the object of service, and he who serves is the servant. The servant's action is devotional service. The worshipable Lord, the worshiper devotees, and the act of worship (devotional service), are all eternal. They are not worn away by time's influence. They are not under the control of creation, maintenance, and destruction the way the material elements are. Until one tries to purely serve the Supreme Lord we cannot understand these things. When we serve with adulterations we cannot realize the Supreme Lord.

atah sn-krsna-namadi na bhaved grahyam indriyaih sevonmukhe hi jihvadau svayam eva sphuraty adah

"Therefore the material senses cannot appreciate Krishna's holy name, form, qualities, and pastimes. When a conditioned soul is awakened to Krishna consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Krishna really is." *(Bhakti-rasamrta-sindhu* (1.2.234), quoted in *Sri Caitanya-caritamrta* Madhya 17.136)

If we do not develop devotional service, which is the eternal propensity of the spirit soul, and if we do not serve the eternal object of service with that propensity, it means we have not cultivated the Absolute Truth. This means that while praising the path of material enjoyment we have spent our time rushing

toward hell.

To sincerely serve the devotees of Krishna is the path of auspiciousness:

Vaisnavas are “foolish, debauched, and extremely abominable” - these are the adjectives some so-called seekers of the truth use. We duplicitously say to the people of the world that we are worshipers of Vishnu - servants of Krishna - but we are really servants of our own senses - sense enjoyers and sinners. Until our unadulterated propensity to serve is awakened, we should understand that we know nothing about Krishna. It means Sri Gaurasundara’s teachings have not yet entered our hearts. Until we realize that serving Krishna and His devotees is our only duty, we should know that we are still illusioned.

When will we get respite from our sinful mentality? Only when we sincerely take shelter of Krishna’s devotees. The sun is far from us, but still, the sun’s rays come to us without obstacle despite the distance. Similarly, the Supreme Lord appears before us in this world by His own sweet will. So only in the shelter of those who always worship the Supreme Lord, and with our eyes opened by the lotus hand of such devotees, can we see the Supreme Lord. If we think an actor playing Narada is the original Narada, we’ll be cheated just as if we mistook limewater for milk. Service to that person who is always trying to worship the Supreme Lord, who engages fully in His service with every step, and who does nothing other than serve Him with all his possessions, can award us pure worship of Krishna. People often mock that such and such person has attained Krishna. Attaining Krishna means one has separated himself totally from this world. Krishna is the ultimate attainment of all attainments.

Krishna, who is the form of *sankirtana,* destroys demons like Agha, Baka, Putana, and so on in the hearts of even the most unworthy persons. We have no duty other than to serve this Krishna. Being Himself Krishna, Gaurasundara, in the dress of a devotee has taught us in various ways and with different moods and words to worship Krishna exclusively. From Krishna the universe emanated, in Krishna it remains fixed, and in Krishna it will be annihilated. If we remain covered, Krishna will not reveal Himself. When our vision is obscured by clouds, it doesn’t mean the self-manifest sun no longer exists. To remain bereft of seeing Krishna is both reward for and condemnation of the godless beings.

One cannot realize the truth through mental speculation:

As long as the sense enjoyers are driven by mental speculation and remain covered by material form and taste, they cannot realize the Absolute Truth, Krishna. Even if His names, forms, qualities, and pastimes are glorified, we cannot understand them. Sometimes we remain inattentive to them, and sometimes we neglect them by thinking them objects for our sense gratification.

Mercy is of two kinds - mercy born of sadhana and mercy born of the devotees' blessings:

Tomorrow, Sri Krishna will appear in the pure spiritual state. Only those who are favored by Krishna will understand His appearance. There are two kinds of mercy, one attained by *sadhana* and the other received from Krishna and His devotees. Krishna is the personal asset of the devotee. Only a devotee can give others Krishna. Krishna manifests in the spiritual propensity of those devotees who are inclined to serve Him: *yam evaisa vrnute tena labhyah:* "Grace is more valuable than our own endeavor."

By distributing the holy name Gaura's devotees freely shower mercy:

Krishna's devotees distribute Krishna door to door. They are so magnanimous. There are miserly people who do not observe Durga-puja, but their neighbors drop a Durga idol at their house, forcing them to worship the deity. In the same way, even if people have no taste for a festival of *krsna-bhajana,* the devotees of Krishna go from door to door and distribute the holy name, which is directly Krishna.

Just as the Durga deity is dropped at people's house to make them worship her, so Sri Gaurasundara distributed door to door the Absolute Truth, the holy name, the Lord coveted by all cognizant souls. Unless one feels himself lower than a blade of grass, one cannot chant Krishna's name. *Nama-sahkirtana* means to achieve Krishna - to give up the gross and subtle bodies.

By chanting the holy name of Krishna one becomes liberated from the clutches of his gross and subtle bodies and attains self-realization. Whenever Krishna awards liberation from one's gross and subtle bodies, one can know that Krishna is attracting him in a special way. If one is busy enjoying the products of matter, he will not recognize Krishna's attraction. To consider the body the self is the cause of our illusion. This mentality makes us accept material objects as equal to

Krishna: “Krishna is an ordinary person. Krishna is a debauchee. Krishna is a politician. Krishna is only a historical person. Krishna is a selfish person born with the same spirit of enjoyment we have” - these conceptions prove that we lack experience of Krishna. That’s our misfortune. Krishna is the Supreme Lord. Krishna is the Absolute Truth. Krishna is a factual person, the object to be known by all the Vedas, the only object of enjoyment, and the only enjoyer.

THE VAISNAVA

Place: Vidvad Sabha, Sri Gaudiya Matha, Ultadanga, Calcutta Time: Sunday, 5th September, 1926

MANGALACARANA

vancha-kalpatarubhyas ca krpa-sindhubhya eva ca patitanam pavanebhyo vaisnavebhyo namo namah

It is good etiquette to invoke auspiciousness before commencing any work. The best form of *mangalacarana* is to take shelter at the lotus feet of those who discuss *krsna-katha* and who are fully dependent on Him. I offer my obeisances to those Vaisnavas.

The Vaisnavas are the deliverers of fallen souls. I am a fallen soul. If I surrender to the Vaisnavas, they will protect me.

I am poverty-stricken, suffering from scarcity. The Vaisnavas are wish-fulfilling trees and can fulfill all my desires. Had they been misers, my wishes would never be fulfilled. But the Supreme Lord sent them into the world to be the richest and most magnanimous of persons. If I want to achieve auspiciousness and I go to someone other than a Vaisnava, I will fail in my aim. Moreover, I will invite inauspiciousness into my life.

The Vaisnava and the non-Vaisnava:

We want to associate with a great Vaisnava and not just an insignificant non-Vaisnava. The *Narada Pancaratna* states:

avaisnavopadistena mantrena nirayam vrajet punas ca vidhina samyag grahayed vaisnavad guroh

“One who is initiated into a mantra by a non-Vaisnava must go to hell. Therefore he should again be initiated properly, according to the prescribed method, by a Vaisnava guru.”

Based on this verse, we should first contemplate what there is apart from

Vaisnavas. There is Lord Vishnu, and there is yet another: the non-Vaisnava. Those who eternally worship Lord Vishnu are called Vaisnavas, and those who do not, even though such worship is the goal of their lives, are called non-Vaisnavas. Those who hear about things other than Lord Vishnu, who think about things other than Lord Vishnu, who consider eating and sleeping nicely in this world a religion, are non-Vaisnavas. We are ever seeking to obtain Lord Vishnu's remnants in the form of food and flower garlands. We also want the remnants of His devotees. We want nothing other than to hear and speak about Lord Vishnu. Our eternal duty is to remain subordinate to His Vaisnavas. If we neglect these things and become busy with other activities, we are counted among the non-Vaisnavas.

What's wrong with being a non-Vaisnava?

We may think, "Some people become Vaisnavas and others, according to their taste, become non-Vaisnavas. Why does it matter that someone becomes a non-Vaisnava?"

Non-Vaisnavas, or nondevotees, face a variety of problems. The three kinds of miseries *(adhyatmika, adhibhautika,* and *adhidaivika)* give them trouble. What causes these miseries to act? Aversion to the Supreme Lord. We suffer from these miseries because we engage in activities other than devotional service. We have an independent will, and we use it to induce other people to serve us. With this we pose as the doer. Because we lack self-realization, the mentality of "I am the doer, the enjoyer, the seer, and a great meditator" take over. But the day we associate with saints we learn we are not the doer and that the Supreme Lord is our only worshipable Deity.

The definition of non-Vaisnavism:

Pure realization of God is rare in this world. We prefer to traverse the path of fruitive activities. A "doer" is one who travels the path of karma. We want to become a favorite in the world by our pious performances.

But the Lord's devotees mercifully inform us that service to God is our prime duty. The demigods, humans, animals, birds - everyone's duty is to serve God. We think, "I have become a stone, so I have a particular duty," or, "I have become a tree, and it's my duty to produce fruits." When we come to the human

form we think it our duty to become good human beings - get an education, become civilized, create a functional society, help our nation advance, and so on. We should live at home, sail on a boat - the mind fills with countless resolutions. This is called non-Vaisnavism.

Why are conditioned souls averse to associating with Vaisnavas?

Fearing that if we talk to a Vaisnava he may tell us that our only duty is to serve Lord Vishnu, we become reluctant to hear *hari-katha* from him. We are totally covered by illusion and so we project our insignificant narrowmindedness on the Vaisnavas. Then we say, "Since the Vaisnava does not encourage my whimsy, he is either sectarian or boring." The day we understand the purport of *justam yada pasyati anyam isam* (if in some way we turn our face to our friend, who is the Lord), we will become free from our enjoying spirit. On that day we will be given respite from the ideas of the atomic theorists, mundane well-wishers, and all other opposing elements. That day we will make our life and ears successful by following in the footsteps of those who aim everything they do at serving the Supreme Lord and who are educated in how to please Him.

The result of taking advice from a non-Vaisnava:

But if I take a non-Vaisnava's advice, I will go on serving each and every atom of this visible world in my conditioned state for millions of lifetimes.

A Vaisnava's advice must be accepted:

From a Vaisnava we will hear that simply by serving Lord Vishnu we automatically serve all animate and inanimate atoms. Our main selfinterest is Lord Vishnu's service.

Why are Vaisnavas free from material hankering?

A Vaisnava is *niskincana,* free of possessions. Nothing can tempt his mind. He covets nothing in this life or for the next because nothing is more attractive to him than the beauty of Krishna's toenails. In whatever moment we find ourselves not attracted by pure service to the Supreme Lord, we should know that *maya* has embraced and in one form or another attacked us.

Only a devotee can award us God. Even God cannot award Himself:

The living beings will be benefited if they simply follow in the footsteps of that person who serves the undivided Absolute Truth. If a poor person takes up the role of a philathropist, he can donate only as much wealth as he possesses. But Narayana Himself is the Vaisnava's eternal treasury. Even if Narayana personally gives Himself away, He will still retain some part of Himself. But the Lord's devotees can give the Lord away fully. This does not harm the Lord because, as the *Brhad-aranyaka Upanisad* (5.1) states:

om purnam adah purnam idam purnat purnam udacyate purnasya purnam adaya purnam evavasisyate

"The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance."

Math teaches us that if we take away a portion of something, we are left with something incomplete. But if we take something from the undivided, complete Whole, the original Whole is not lessened or less complete. Nothing can be compared to the unique lotus feet of that person who holds the nondual Transcendental Truth and who is always engaged in His service.

Serving the Vaisnavas is greater than serving Lord Visnu:

It is every being's duty to serve that Vaisnava. *Vaisnava-seva* is superior to and more glorious than service to Lord Vishnu. By serving the Vaisnava we serve Lord Vishnu.

Buddhists are actually worshiping Lord Visnu:

When Krishnacandra appeared in this world He said, "Serve Me." When Sakyasimha appeared, the mundane philosophers began to say, "Sakhyasimha is not Vishnu. Our guru is a great mystic yogi, while Vishnu is just an ordinary person." But Buddha is actually Vishnu. Therefore every Buddhist should be

counted among the Vaisnavas. But since the Buddhists have accepted the path of argumentation, their Vaisnavism is covered, even though constitutionally they are Vaisnavas. This is why they don't consider themselves Vaisnavas.

Krishna's Gaura incarnation is more magnanimous than Gaura's Krishna incarnation:

The followers of the path of logic became averse to serving Krishna. People like Dantavakra and Sisupala did not accept Krishna as the Absolute Truth, so they thought they could compete with Him. Krishna declared, "Give up all varieties of religion and surrender to Me," and with this statement He revealed that He is indeed the Absolute Truth, beyond all imperfections. But even though the most magnanimous Gaurasundara is Krishna Himself, to remove people's envy He did not announce He was Krishna. Rather, He identified Himself as a devotee of Krishna.

In Dvapara-yuga Krishna said, "Surrender to Me," but some envious logicians misunderstood Him. Sri Gaurasundara said, "I am not Krishna but one of you. Do not think that by worshiping Krishna, Krishna will gain something from your worship - it is *you* who will gain." Sometimes He used to say, "I am an insignificant being. It is not proper to call a living being 'Vishnu.'" If anyone called Him Vishnu, this *acarya* of all used to cover His ears with His hands. To benefit all beings in this world of envy, and to remove their mood of trying to enjoy Krishna, Sri Gaura-sundara enacted a variety of roles. This is why even today logicians humbly worship Sri Gaurasundara's lotus feet.

Following Sri Gaurasundara's ideal, it is essential to take shelter of a spiritual master:

One of the roles Sri Gaurasundara performed in this world was spiritual master. In this role He revealed that for us, serving the guru's lotus feet is more important than serving Krishna Himself. Krishna personally advertised Himself as a devotee. As a result, the devotees came to know, "I am also a devotee, a servant of Krishna, and Krishna is my wor-shipable Lord." It is Krishna who taught the living beings how to search for Krishna as a devotee; it is He who taught them that they had no duty other than to cultivate their Krishna consciousness. He also taught that the living beings cannot find permanent happiness in temporary, imperfect objects. By presenting Himself as the servant

of the servant of the Vaisnavas, Sri Gaurasundara, although Krishna Himself, bestowed great favor on the logicians. He poured water on the fire of their arguments -He blessed those logicians who appeared after Krishna instructed Arjuna and became mental speculators after reading the *Bhagavad-gita*. These logicians came to think of the most merciful Lord Krishna as proud and selfish, but after seeing Sri Gaurasundara's characteristics, they realized the sweetness and meaning of Krishna's supremely independent nature. Sri Gaurasundara is the guru of all other gurus. He taught that although the guru is nondifferent from God, he is God's principal devotee.

Gaurasundara and His associates are worshipable:

Gaurasundara and His associates are the objects of our worship. Gaurasundara cannot be worshiped without His associates. There is no way for the living beings to attain auspicious except to worship the Vaisnavas. Neither can the living beings find benefit by imitating the Vaisnavas. Rather, they must follow them. It is especially impossible for living beings to imitate Krishna. Trying to imitate Krishna, the different unauthorized *sampradayas* - the Aulas, Baulas, Mayavadis, and Kevaladvaitavadis - have appeared.

Imitation is part of karma-kanda:

The artificial imitative path displayed by some so-called *mahajanas* is *karma-kanda*, not bhakti. Bhakti is the soul's natural propensity, whereas *karma-kandiya* is a temporary act to wring some temporary, material result from the material world. But service to God is eternal, the servant of God is eternal, and God Himself is eternal.

Karma and bhakti:

The acts fruitive workers do in the spirit of being doers are temporary and vanish like camphor. Devotional service is the constitutional nature of the soul and as such is not perishable. It is not vanquished over time. When we think of Lord Hari as a product of matter or a lump of atoms, we try to enjoy Him and thus obstruct our path to the Absolute Truth.

Kirtanlyah sada harih - the only instruction and duty:

Gaurasundara gave no instruction but this one: Vaisnavas have no duty other than to call out the names of God. Those who call out these names act on the spiritual platform; their calling is not a function of the gross or subtle body. Rather, they call out in order to serve Krishna's transcendental body.

The mind cheats the dormant soul but follows the awakened soul:

When the master of the mind, the soul, awakens and sees the soul's activities, it cannot rush toward inferior activities and cheat its master. Rather, it must follow its master's orders. When the soul is awake, the representative mind works completely under its master's will. If the mind somehow or other tries to go toward other activities, the awakened soul will stop it, saying, "You want to consider what is good and what is bad, you want to become a great fruitive worker, but I will not allow you to engage in such useless activities. Instead, you will help me in my service to the Supersoul."

There is no better way to become liberated than to hear hari-katha:

People will be benefited by hearing the talks of devotees who are trying to lift the living beings out of their degraded condition - physicians trying to cure the material. But one can practice *pranayama* for unlimited millions of years and still not manage to regulate the mind. Such endeavors are like the bathing of an elephant.

The karmis' evil mentality and basic falsity:

When the deputy or servant or representative mind tries to cheat its master, the soul, the living beings travel to the kingdom of fruitive activities. It is important to protect the suffering living entities from concocted religious systems that obscure the actual process and object of worship. "Engage the Vaisnavas, who are the servants of the Supersoul, Lord Vishnu, in fruitive activities so they can arrange for us temporary relief from our suffering" - thoughts like these are part of the mean mentality of sense enjoyers and mental speculators. The devotees keep the talks of such mental speculators two hundred *yojanas* away. Have we been able to cure poverty or other worldly problems by performing fruitive work? Considering oneself the doer based on one's false ego is called mental speculation. The *Bhagavad-gita* (3.27) says, *ahankara-vimudhatma kartaham iti manyate:* "The spirit soul bewildered by the influence of false ego thinks himself

the doer of activities.”

When we are driven by speculations like this, we forget to surrender to the Supreme Lord and thus pose as great fruitive workers.

It is the perfection of life to serve the Vaisnavas:

Let all the people of the world remain honorable, and by keeping them fixed in their position while expecting no honor for ourselves, may we remain prepared forever to serve the Supreme Lord and His devotees. May we give up all non-Vaisnava conceptions and, by following in the footsteps of the Vaisnava *mahajanas,* serve the Supreme Lord. Therefore the perfection of life is to become a servant of the Vaisnavas.

THE APPEARANCE OF SRI SITADEVI

Place: Vidvad Sabha, Sri Gaudiya Matha, Ultadanga Calcutta

Time: Sunday, 12th September, 1926

(On the occasion of Sri Sitadevi’s appearance)

MANGALACARANA

namo maha-vadanyaya krsna-prema-pradayate krsnaya krsna-caitanya namne gaura-tvise namah

The science of Advaita:

Today is the appearance day of Sri Sitadevi. Sri Sitadevi is the wife of Sri Advaita Prabhu, who is nondifferent from Hari and an *acarya* in the form of a devotee. Sri Advaita appeared to teach proper etiquette. He is the ingredient cause of Lord Maha-Vishnu, who lies on the Causal Ocean.

What are the instrumental and ingredient causes of the universe?

When ascertaining the ultimate cause of something, one should consider the instrumental and ingredient causes. The universe we can see is the effect. The

object from which the effect has come is its cause. For example, a potter is the instrumental cause of a pot. Both the clay and the potter's wheel are ingredient causes.

A mundane conception about the visible world:

Where does the visible world and humankind come from? Many people, using their mundane intelligence, consider that humans come from their parents.

The atom, and Krishna as the indwelling Supersoul:

How did the universe's atoms come into existence? Atoms are reflected into matter according to how the Lord's energy was differentiated. At that time, the external seer was covered. A molecule appears to be a group of atoms because we cannot see it properly. Actually, atoms are not atoms but the covering of the Lord's external energy. Krishna is situated in every atom, but atheists like me always think the atom the ingredient cause of the universe. It is my misfortune that nondual knowledge, the son of the King of Vraja, has covered His original form and, with the help of His external energy, appeared to me as an atom.

When our vision is uncovered, we see Lord Visnu as the original cause of the universe:

As an enjoyer I see objects as if they were designed for my pleasure. Without understanding that Lord Vishnu alone is the universe's original cause, I speak like a madman: "This universe was created by a host of atoms. The living beings have each come from their parents, and so on." At present, my consciousness is covered. Until I approach a devotee of Vishnu and constantly hear spiritual topics from him, I will remain covered by the mood that leads me to measure the things of this world.

The ingredient cause, Sri Advaita Prabhu, is not the original instrumental cause; Sitadevi and Acyutananda:

Sri Advaita Prabhu is the ingredient cause, Lord Vishnu. His wife is Sitadevi, and she is the mother of Acyutananda. From Acyuta's ingredient cause (not the instrumental cause, Lord Vishnu), the foremost Vaisnava Acyutananda appeared.

Acyutananda appeared from the ingredient cause Lord Vishnu. Nowhere is it mentioned that Advaita Prabhu is the instrumental cause. Even Acyutananda himself said *caudda bhu-vanera guru caitanya gosani:* “Lord Caitanya Mahaprabhu is the spiritual master of the fourteen worlds.”

Visnu-bhakti in the followers of Sri Acyuta, who is a follower of Sri Gadadhara, and Advaita’s other sons:

Sri Acyutananda received Srila Gadadhara Pandita Gosvami’s mercy. He had a difference of opinion with his brothers. Apart from Acyutananda, five others identified themselves as sons of Advaita. Two displayed devotion to Vishnu because they followed Acyutananda. The other three were envious of Vishnu and the Vaisnavas. Advaita Prabhu’s so-called son, Balarama, and his sons Madhusudana and Radhamohana, were the principal cause of revolution in the Vaisnava society of the time. Only Acyutananda, born from Sitadevi’s womb, taught pure devotional service to the Supreme Lord. Acyutananda did not think of himself as Advaita’s son - that he got his body from his father and mother so he had to take initiation only from his parents and not from another guru. His understanding allowed him to approach Gadadhara Pandita Gosvami for initiation. It was Acyutananda who at one time preached pure devotional service in Odisha. Since then, business has entered religion and we have become busy with other, irrelevant topics.

The misconception about Sri Acyutananda’s seminal line:

Sri Acyutananda preached, “I am not this body born of semen and blood. My real form is not what my parents consider their son.” He said, *viksate jati samanyat sa yati narakam dhruvam:* “A person goes to hell who considers a Vaisnava according to his birth.”

To consider Sri Acyutananda as belonging to the same caste as his brothers is an offense:

It is not that all the sons of Advaita Acarya and Sitadevi were equal to Acyutananda. “Hari is not someone born of semen and blood. The world we can perceive through empirically is not Hari.” There is no need to consider a poor person Narayana, because Narayana is never poor. Poverty and complete opulence are not synonymous. The *Bhagavad-gita* (3.27) states:

prakfteh kriyamanani gunaih karmani sarvasah ahankara-vimudhatma kartaham iti manyate

"The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature."

"I am the creator." "I have earned this wealth." "This is my son" -as long as we think like this we cannot take shelter at the lotus feet of a Vaisnava. We bring about our own ruination when we trying to place material things in Lord Vishnu's place.

Parents are not the ingredient cause of the object "I":

The body we got from our parents is not the "I." That is, our parents are not our ingredient cause. *Samklesa nikarakarah:* the living being is a repository of misery. Our parents may be the original cause of our enjoying happiness or suffering distress.

kim karanam brahma kutah sma jata jivama kena kva ca sampratistha yato va imam bhutani jayante yena jatani jivanti yatprayanty abhisamvisanti tad brahma

"What is the original cause? From where were we born? How is our life maintained? Where do we go at the time of universal annihilation?"

"The Supreme Absolute Truth is that from which everything is born."

Incomplete knowledge and nondual knowledge:

It is not true that spirit comes from matter. Wherever Krishna's form, qualities, pastimes, beauty, and associates are covered by a mundane conception, knowledge is both insignificant and incomplete. Wherever our spirit or our natural spiritual propensity has been obstructed, we can know that the knowledge obstructing it is divided and perverted. Being deceived by material perception and the knowledge we derive from it about elephants, horses, goats, and so on, we feel the absence of nondual, undivided truth. Driven by *maya's* throwing and covering potencies, the living beings have fallen from their ability to perceive *advaya-jnana.*

Srimad-Bhagavatam (2.9.34) states:

rte 'rtham yat pratiyeta na pratiyeta catmani tad vidyad atmano mayam yathabhaso yatha tamah

“O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.”

I measure the Absolute Truth with my sense perception. I measure things of that place where I do not exist! What kind of mentality is this? Wherever the sense of *advaya-jnana*, or nondual knowledge, is disturbed, we take up this mood of measuring.

The perverted or opposite meaning of advaya-jnana:

Many people think *advaya-jnana* refers to destroying one’s existence. *Kena kam vijaniyat:* “How and who is to be known - by knowing which everything will be known?” *(Brhad-aranyaka Upanisad* 2.4.14 and 4.5.15). This kind of Mayavadi conception may be praiseworthy to those who value material nonvariegatedness, but it is also pure atheism. Atheism that strives to disturb the eternal nature of the seer, the object of the seer’s vision, and the act of seeing, has no power before a devotee of Vishnu.

The difference between Mayavadis and Vaisnavas:

Different reflections of spiritual variegatedness are manifest in this world. Things in this external world are mutable, but Lord Vishnu is not. The Mayavadis define Isvara, or God, as the indescribable aggregate ignorance beyond matter and spirit. The devotees, however, define God as the ocean of transcendental qualities.

Those who accept the worship of God as something one does temporarily until he achieves some other state are atheists. Stay away from them. One cannot artificially control the mind. The devotees say one cannot control the mind even by practicing *yama*, *niyama*, or *pranayama* thousands of times.

The atheist’s attempt to support his atheism:

Because they don't know the actual purport of the Vedas and *Vedanta,* and because they don't understand the transcendental realization of the Vaisnavas, godless people try to turn other people into atheists by saying there is abundant discussion of persons desiring liberation in *sastra.*

Who can conquer maya?

Krishna has been glorified for seven hundred verses of the *Bhagavad-glta.* That same *Gita* (7.14) says:

daivi hy esa guna-mayi mama maya duratyaya mam eva ye prapadyante mayam etam taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it."

'*ana katha na kahibe ana katha na sunibe ...*

"I will neither indulge in useless mundane topics nor hear them. I will only engage in spiritual cultivation. I will always pray to eagerly discuss the topics of my worshipable Lord, because everything else is simply unwanted." *(Prema-bhakti-candrika* 9.1)

When one realizes the worthlessness of fruitive activities, one can realize the value of serving God:

There is a community known as the *karma-phala-bhogis.* Fruitive activities award one religiosity, economic development, and sense gratification, but all this is like an elephant taking a bath and then throwing mud all over its body again - then again bathing, then again throwing mud. When a soul realizes he has no other business than to serve Krishna's lotus feet, and that service to the Lord's lotus feet becomes his only religion because it is the only actual religion of all living beings for all time, then his wicked mind no longer dances wildly under the covering of the desire for wealth, women, and fame.

The Mayavadis who considered themselves followers of the Vedas are empiricists in disguise:

We spend our time with direct perception and forming hypotheses. When one understands that Krishna alone is the cause of all causes, the only enjoyer of the five transcendental mellows, the transcendental cupid, and that we are simply meant for His pleasure, then our desire to develop our knowledge through direct perception, hypothesis, and some so-called Vedic empirical path diminishes.

How does one become an Aula?

When we say, "I am the best of all the Lord's devotees," then we belong to the Aula *sampradaya.* The word *auola* means "the original, the first." *Auola, doyema, sohema, caharam* - these are the ordinal numbers in Farsi.

Other than pure subordination to Sri Vyasa, all inferior isms must be rejected:

We should not get involved in any topics other than how to follow Sri Vyasa. We will throw into the waters of the Ganga any *smrti* literature in which devotional service to Vishnu is obstructed. By following *smartas,* we do not serve Lord Vishnu.

avaisnavopadistena mantrena nirayam vrajet punas ca vidhina samyag grahayed vaisnavad guroh

Only a Vaisnava can become a guru; others are not qualified to be gurus until they become Vaisnavas.

What is mental speculation?

Many people think they are free - that they have free will - so they can choose not to cultivate a mood of devotion toward Krishna. Instead, they think, they will do anything and everything else. There are so many types of *sadhana* in this world, they think, but the *sadhana* of chanting the holy name, by which they can achieve their ultimate benefit, is not to their liking.

Krishna's names, forms, qualities, and pastimes are nondifferent from Krishna. One who says they are different is a mental speculator. Sriman Mahaprabhu says *(Sri Caitanya-caritamrta,* Antya 4.176):

‘dvaite’bhadrabhadra-jnana, saba—’manodharma’

‘ei bhala, ei manda,’—ei saba ‘bhrama’

In the material world, conceptions of good and bad are all mental speculations. Therefore, saying ‘This is good’ and ‘This is bad’ is all a mistake.

Namabhasa and namaparadha:

When the soul serves Lord Hari, the mind and body are also forced to serve Him. When a living being chants *namabhasa*, we can understand that he has become liberated from this world. *Namaparadha* gives us religiosity, economic development, sense gratification, and sometimes irreligion and other unwanted things. Sometimes, our material desires may not be fulfilled. Sri Bilvamangala Thakura writes in his *Sri Kfsna Karnamrta* (text 107):

bhaktis tvayi sthiratara bhagavan yadi syad daivena nah phalati divya-kisora-murtih muktih svayam mukulitasjali sevate 'sman dharmartha-kama-gatayah samaya-pratiksah

“O my Lord, if one engages in Your pure devotional service with determination, You become visible in Your original transcendental youthful form as the Supreme Personality of Godhead. As far as liberation is concerned, she stands before the devotee with folded hands waiting to render service. Religion, economic development and sense gratification are all automatically attained without separate endeavor”

The soul’s pure propensity and the cheating inherent in mental speculation:

When one’s propensity to serve the Supreme Lord is awakened, one does not render that service with hands, legs, or mind. It is our soul that worships Krishna. If we try to worship only with the mind - that is, if we make a show of serving - we often become Mayavadis. When the soul’s natural serving propensity is covered we sometimes accept the Absolute Truth as Brahman or Paramatma, but if we attain *darsana* of our wor-shipable object, we will see the Lord’s unique Syamasundara form. The soul is an ingredient meant for the Lord’s pleasure. The king of devotees, Thakura Narottama, sings:

karma-kanda, jnana-kanda, kevala visera bhanda, amrta baliya yeba

khaya nana yoni sada phire, kadarya bhaksana kare, tara janma adhah-pate yaya

"Fruitive activities and mental speculation are simply two pots of poison. Whoever drinks of them, thinking them to be nectar, must struggle very hard life after life, in different types of bodies. Such a person eats all kinds of nonsense and becomes condemned by his activities of so-called sense enjoyment."

If we prefer degradation, we will continue to follow our whimsical and sinful ways. We will consider Krishna's pastimes temporary manifestations and, with minds filled with doubt, rush to walk the paths of karma or *jnana*.

Mahaprabhu taught us in a variety of ways. We don't mind accepting those who can hold their breath or perform athletic *asanas* and show off their learning or high birth as gurus. But without a Vaisnava to lead us, we cannot achieve the perfection of our lives.

Without serving a Vaisnava it is impossible to become a Vaisnava:

Moreover, many people want to become Vaisnavas without first becoming servants of Vaisnavas. Many of us think ourselves devotees even though we are nondevotees. We think we are qualified to hear about the *rasa-lila*. But where do I stand? I am not a devotee. I am not constantly engaged in serving the Lord. Sometimes I think myself an enjoyer and become attracted to the female body, and sometimes I become attracted to a male body thinking myself a woman. How can an atheist, a sinful, wretched person like me be addressed as a *bhakta*, or devotee?

Who is qualified to enter the rasa-lila?

The Supreme Lord has revealed His *rasa-lila* pastimes to bestow mercy on those who are completely detached from mundane activities and have developed greed to hear topics about the Supreme Lord. *Srimad-Bhagavatam* (10.33.30) states:

naitat samacarej jatu manasapi hy anisvarah

vinasyaty acaran maudhyad yatharudro 'bdhi-jam visam

"One who is not a great controller should never imitate the behavior of ruling

personalities, even mentally. If out of foolishness an ordinary person does imitate such behavior, he will simply destroy himself, just as a person who is not Rudra would destroy himself if he tried to drink an ocean of poison."

We have no right to hear the songs about Radha-Krishna that are fit only for liberated persons. As long as we are attracted by the mundane world and the rush of sense gratification, overwhelmed by *maya's* covering and throwing potencies, we will not be able to go to the *rasa* arena, where the visible world appears before us as full of *vasudeva*. To imagine such a thing before we are qualified is like a mad dwarf trying to catch the moon. It is not possible to climb on Krishna's chest with this bag of flesh and bones. One who shows such audacity is certain to become degraded. A person who considers the glories of his education, high birth, beauty, and opulence worth spitting at, only in his ears can *krsna-katha* enter.

The revolt of the impersonalist:

We will enjoy the four kinds of palatable foods - those which can be licked, chewed, drunk, and sucked - but poor Krishna, with His hands and legs cut off, impersonal and formless, cannot eat anything, see anything, or even walk. This makes no sense. When I say I will cheat God a little, I begin to see Him as Paramatma rather than Bhagavan. In the *Svetasvatara Upanisad* (3.19), we read:

apani-pado javano grahita pasyaty acaksuh sa srnoty akarnah

"The Supreme Lord does not have material hands and feet yet He is able to receive anything and go everywhere. He does not possess material eyes and yet He sees the past, present, and future. He does not have material ears and yet He hears."

If I think that since the supreme, *sac-cid-ananda* Lord has no material hands or legs, I should also deny His transcendental hands and legs, this kind of audacity is pure atheism. It's no different from wanting to enjoy Krishna as we enjoy matter and nothing else. As enjoyers we sometimes desire sense gratification and sometimes, by artificially renouncing the desire for sense enjoyment, we pretend something or become mental speculators and desire liberation.

How a self-realized person thinks:

After seeing the sun, we understand that the sun is the owner of all illumination; after seeing the Supreme Lord, the Vaisnavas know that Lord Krishna alone is the supreme energetic or proprietor of all energies. He is self-willed, supremely independent, and no one can check His will.

The Supreme Lord has an eternal body that is full of knowledge and bliss. We are minute souls under His shelter. When we understand this, serving that supreme *sac-cid-ananda* Lord becomes our only duty. At that time, we surrender ourselves at the lotus feet of Sri Caitanyacandra.

THE TRUTH ABOUT SRIMAD BHAGAVATAM

Place: Srila Suta Gosvami's place at Naimisaranya Time: Thursday, 19th October, 1926

Naiskarma alone is the aim of Srimad-Bhagavatam:

Pure knowledge, pure renunciation, and devotional service are all one. In each of these everything is selfless rather than focused on one's own sense gratification. Happiness and distress are two separate things, but when we try for happiness, distress automatically follows. Therefore one should not desire the results of his activities. *Karma-kanda* is not for the liberated. The fruits of karma are sometimes good and other times bad. *Srimad-Bhagavatam* neither encourages one to perform nor teaches *karma-kanda.* Rather, *Srimad-Bhagavatam* glorifies the Supreme Soul, and teaches the living beings how to achieve the ultimate goal of life. *Naiskarma* and *paramahamsa-dharma* are both mentioned in *Srimad-Bhagavatam.* One has to hear, study, and cultivate the topics discussed in *Srimad-Bhagavatam;* we should know what *Srimad-Bhagavatam* says, along with the other literature.

Only in Srimad-Bhagavatam is pure worship of Krishna clearly mentioned:

By studying books other than *Srimad-Bhagavatam* one is forced onto the paths of karma and *jhana,* of happiness and distress, of birth and death. Karma and *jnana* can award one religiosity, economic development, and sense gratification. Even if those who desire liberation give up material enjoyment, they do not worship God. Only devotees serve the Supreme Lord.

Both the astanga-yogis and jnanis who desire liberation are selfish:

One does not worship the Supreme Lord by practicing mystic yoga. Rather, one acquires mystic perfections like *anima, laghima,* and so on, instead.

Karmis, jnanis, and yogis are all walking on the wrong path:

According to *Srimad-Bhagavatam,* one who has adopted the path of karma,

jnana, or *yoga* is on the wrong path. Liberation is easily achieved only by devotional service. Attaining *preyas* does not necessarily mean one has attained *sreyas.* But *sreyas* should be one's *preyas.* A devotee says, "I will serve only the Supreme Lord. He may accept my service or not." This is devotional service.

Karma and bhakti:

The *karmis* want material enjoyment in this life and the next. Bhakti is the eternal function of pure souls. If we regain our real position, we have the opportunity to disassociate ourselves from the world. Bhakti is the pure soul's propensity. If we can recover our spiritual health, only then will we easily be able to disassociate ourselves from this world.

The Supreme Lord's direct and indirect characteristics:

No object in this world is fit for my meditation. In His direct form the Supreme Lord is the pure Absolute Truth. That eternal Absolute Truth and His associates is what we should be meditating on. Indirectly, the Supreme Lord is creator, maintainer, and annihilator of this world.

The Supreme Lord is full of transcendental variegatedness:

The Supreme Lord has no mundane hands, legs, eyes, or ears, mouth, or nose as I do. Each of my senses has a distinct function, but there is no difference between the body and soul of the Lord, between the proprietor and His properties. His names, forms, qualities, and pastimes are one; they are identical. In the material world, an object is something other than its name, and its form and qualities are different from their owner. Here the word "blanket" is different from an actual blanket. In the material world, a form and its owner are different. But the Supreme Lord is fully independent. He does not require help from anyone. He may appear on the scene of anyone and everyone - as He pleases. He is not dependent on anyone's support, He is not partisan, and He is self-manifest. The *Svetasvatara Upanisad* (3.19) states:

apani-pado javano grahita pasyaty acaksuh sa srnoty akarnah sa vetti vedyam
na ca tasya vetta tam ahur agryam purusam puranam

"The Supreme Lord does not have material hands and feet yet He is able to

receive anything and go everywhere. He does not possess material eyes and yet He sees the past, present, and future. He does not have material ears and yet He hears. He is the knower of everything, omniscient, but Him no one can know. The self-realized and enlightened souls know Him as the Primeval Lord and Supreme Being."

His ears, eyes, etc., are not material but all spiritual and complete. The theory of electrons cannot explain this. Electron theory and theism are not the same.

The demigods are also prone to make mistakes, so it is essential to take shelter of a spiritual master in a bona fide disciplic succession:

Lord Narayana first revealed the pure truth in the heart of the original creature, Brahma. Even demigods become illusioned about the Absolute Truth. It is a natural tendency for humans and demigods to commit mistakes. But the Absolute Truth does not make mistakes. *Satyam param dhimahi:* "I meditate on that Supreme Truth." This phrase is used in the first verse of *Srimad-Bhagavatam.* We cannot understand *Srimad-Bhagavatam* through our mistaken, mundane experiences. For that, we need to take shelter of a bona fide spiritual master.

Naimisaranya:

Srila Suta Gosvami glorified this pure truth, *Srimad-Bhagavatam,* here, at this place, in front of sixty thousand sages headed by Saunaka Rsi. Mental speculation was stupefied here. Since the wheel of Brahma's mind was checked here, this place is known as Naimisaranya. This is the place for the soul to find both respite and peace.

THE SERVICE OF SRI KRISHNA

Place: Sri Syamaramanaji Mandir, Sridhama Vrndavana Time: Saturday 22nd October, 1926

The speaker humbly glorifies Gaura's devotees:

I have no qualification to serve the feet of the residents of the *dhama,* but by your desire and to serve Gaura's devotees I am here by Sri Gaura-sundara's

mercy. Nothing can compare to the perfection of remembering the lotus feet of those devotees, by whose merciful glance all desires become fulfilled and the ultimate goal of life easily attained.

The result of the sense enjoyers' pride:

We are puffed up by our own pride. Before starting some work we think of piety and impiety. Sometimes we think if we become great, we will dominate and exploit others. This is the desire for fame. Gaura's devotees say, "All desires in the universe, all endeavors to accumulate objects for our own enjoyment, all desires for sense gratification, and the detachment that comes after we've enjoyed them, are temporary and ever changing. Each of them comes to an end over time. If we lose something we have done or gathered we're disappoined. Just as trying to straighten a dog's tail is hopeless, so it is hopeless to try to hold onto the results of our attempts at material enjoyment anywhere in the fourteen worlds. We should know that every bit of enjoyment that is forced on us by our karma will change."

The uselessness of self-worship and the thirst for karma:

Being guided by the knowledge we have accumulated with our senses, we often begin to worship ourselves. This leaves our pure spiritual nature dormant. Sometimes with a desire to enjoy the fruits of our karma we accept heavenly pleasures, but these are like flowers in the sky - they are completely perishable. And when they fade, we tend to think of becoming renounced. All this is because we have mistaken the mind for the self. The mind is the enjoyer. The mentality to seek enjoyment or practice renunciation destroys the natural propensities of the soul.

Sri Krishna is svayam-rupa:

The soul knows that *svayam-rupa* Krishna alone is the supreme Absolute Truth. Sri Narayana is Sri Krishna's *vilasa-vigraha,* and Vasudeva, Sankarsana, Pradyumna, and Aniruddha are His *vaibhava prakasa.* The Absolute Truth has not manifested from Narayana. Krishna's names, forms, qualities, and pastimes are all eternal. In Narayana, all of *svayam-rupa* Krishna's opulences are manifest, and in Sri Krishna, the sweetness of Narayana's opulences are manifest. Without understanding this, and forgetting our true identity, we

misunderstand the activities of the Vaisnavas and the Absolute Truth. As a result, we become busy making friends and enemies in this world and misconstrue falsity for reality.

Sri Krishna is fully spiritual, and how matter is mistaken for spirit:

Secondly, Krishna is fully conscious and spiritual. Material objects are dead matter, or unconscious. The Supreme Lord is eternal and transcendental. When we're illusioned we think ourselves God, and different arguments and misconceptions, such as being devoid of *sajattya* and *vijattya* comparisons, capture our heart. And because of that, we lose our spiritual propensity. The soul is never busy in enjoyment. Only a conditioned soul thinks something is meant for his enjoyment separate from the lotus feet of Krishna. The lotus feet of the Supreme Lord are transcendental; they are not meant for our enjoyment. When our natural spiritual propensity to serve the Lord is disturbed, then we take matter for spirit.

Krishna is full of transcendental bliss, but karma, jnana, yoga, and other such paths lack this bliss:

Only Krishna is full of bliss. He is the reservoir of complete bliss. He personifies complete bliss. In the type of happiness that's born of knowledge gathered by the senses there is no perfection. In that land, not all of one's prayers are fulfilled. Being misguided by sensual knowledge we think there is undivided bliss in self-worship or the achievement of the kind of *kaivalya* Patanjali propounds. But it is the nature of the soul to seek eternal bliss. When we look for eternal happiness through the mind, we will only become wrapped up in material enjoyment. Only in realization of Krishna - and service to Krishna - do we find the ultimate goal of life.

The material world is not meant for our enjoyment:

As long as we desire material enjoyment, entangled as we are in various mundane conceptions, we think, "Let us enjoy the world with our senses." But the material world is not meant for our enjoyment. The day transcendental bliss flows in our heart like a steady stream of oil, on that day we will become tightly bound at Krishna's lotus feet.

The concept of differentiation:

Wherever people are counting things, we know they are differentiating between them. Although it is common to differentiate between one thing and another in this world, in the spiritual world everything is in complete harmony, agreement, and balance. Understanding that, we realize that Krishna is certainly the eternal transcendental personality.

The misuse of the word "bhakti":

When our eternity, wisdom, and spirituality are dovetailed in the Supreme Lord, we develop devotion for Him. These days people tend to misuse the word bhakti. For example, they say *pitf-bhakti, raja-bhakti, guru-bhakti* (about their school teachers), and so on. But bhakti means *seva*, or service. It is derived from the verb *bhaj,* "to serve." We will find ourselves in trouble if we do not know in which medium bhakti should be applied and cultivated.

Without Sri Caitanya's mercy, the science of pure devotional service is impossible to understand:

Sri Caitanya-candramrta (49) states:

kalah kalirbalina indriya-vairi-vargah sri-bhakti-marga iha kantaka koti-ruddhah ha ha kva yami vikalah kim aham karomi caitanya-candra! yadi nadya krpam karosi

"This is the Age of Quarrel. The senses, which are our enemies, are now very powerful; and crores of thorns choke the path to pure bhakti. I am quite at a loss as to what I shall do or where I shall go unless Caitanyacandra shows me mercy."

The present age is Kali is an age of quarrel, so the shining path of bhakti tends to be obstructed by millions of thorns - debate, counterdebate, argumentation, and so on. In such a climate it is impossible to understand the science of pure devotional service without Sri Caitanya-candra's mercy. Sri Caitanyacandra is Krishna Himself. The Supreme Lord cannot be understood with one's mundane senses. As stated in the *Katha Upanisad* (1.2.23):

nayam atma pravacanena labhyo na medhaya na bahuna srutena yam evaisa vrnute tena labhyas tasyaisa atma vivrnute tanum svam

"The Supreme Lord is not attained by expert explanations, vast intelligence, nor even much hearing. He is attained only by those to whom He Himself chooses to give Himself. To such a person He manifests His own form."

You cannot understand spiritual subjects by arguing about them or by other types of mundane strength.

Serving Krishna is only possible from the soul:

Unless one realizes the Supreme Lord's eternal, transcendentally blissful existence, one cannot attain Him. Mental speculators think inferior objects worshipable because they don't understand the Supreme Lord. With the knowledge they've acquired through their senses they fail to understand the concept of enjoyer, enjoyed, and enjoyment and thus think everything has been put in this world for them. One involves the body in enjoyment by first engaging the mind. But serving Krishna is not done with one's bones and flesh; it is performed with one's soul. The theory of electrons cannot help one serve the Supreme Lord.

To become fixed in serving Krishna is the goal of life:

In the consideration of spiritual variegatedness, there is a distinction between Lord Narayana's pastimes and those of the *svayam-rupa* Krishna. Innumerable Narayanas are included in the unlimited *svayam-rupa* Krishna - Krishnacandra alone is the supreme Absolute Truth. From that *svayam-rupa,* Narayana's position as the Absolute Truth is manifest. Sri Baladeva is Krishna's *vaibhava-prakasa* and the source of all the Supersouls. When our spiritual propensity is awakened, we understand that Krishna is *svayam-rupa* and full of transcendental bliss. There is no distance from Him in the name of awe and reverence. It's not possible for a worshiper to offer complete service to the worshiped when he feels awe and reverence. Krishna is the eternal object of service for His servants in every respect. Krishna is not a temporary manifestation. The souls should serve Him with their eternal senses. We cannot serve Him simply through the imagination. One has to have transcendental knowledge of one's relationship with the Supreme Lord. We have no way to gain that knowledge other than to

serve those who have accepted and understood Krishna as their only worshipable Lord. Krishna alone is worshipable -this is the conviction of a Vaisnava and the required understanding. We should not instead desire material fame based on sensual prowess.

Conclusion:

It's late, and it's time for evening *arati,* so I won't take any more of your time. If Krishna wishes it, I will try to serve you again another time. I offer my unlimited obeisances at the feet of Krishna's eternal servants.

THE RECITATION OF SRIMAD-BHAGAVATAM ON VYASA-PUJA DAY

Place: Vidvad Sabha, Sri Gaudiya Matha, Ultadanga, Calcutta Time: Monday, 14th February, 1927

(Srila Prabhupada addresses disciples on his fifty-third appearance day)

The instruction to recítate Srimad-Bhagavatam following in the footsteps of the disciplic succession:

The followers of Sri Krishna Dvaipayana Vedavyasa, who is the crest jewel of all self-realized souls say, "That Sri Nandanandana, who is the aggregate of knowledge, the object of knowledge, and the knower of all knowledge, who is the Supreme Brahman mentioned in the *Upanisads,* who is beyond the jurisdiction of empirical knowledge, who is described as nonvariegated in the *Upanisads* in order to reveal His spiritual variegatedness, who is all pervading, present both inside and outside, whose nondual and dual natures simultaneously within Him, who has been ascertained to be the plenary portion known as Paramatma, who is enriched with unlimited transcendental qualities, who is surrounded by associates who are eternal, and full of knowledge and bliss, and who assist Him in His pastimes, who shines brightly in His holy name, form and, qualities, whose body is fully transcendentally, fixed in *advaya-jñana,* who assumes a magnanimous form and pastimes as Sri Krishna Caitanya, and who is the form of *kirtana* that vibrates directly from Sri Krishna Cait-anya's lotus mouth from the core of His heart - this Krishna is constantly served by the Vaisnava spiritual master."

A most humble request of a poor person like me, who is under the shelter of my Vaisnava spiritual master: as an unworthy worshiper on Sri Vyasa-puja, and though my ability to glorify *hari-katha* is weak, today I maintain a great desire in my heart to follow in the footsteps of the great *mahajanas* and vow to engage in the service of the Supreme Lord with any exalted persons who follow Sri Vyasa.

The mental speculators attack the path of disciplic succession both openly and covertly:

The truth revealed to the four-headed Brahma's heart was reflected in Sri Narada's character. By the mercy of the Vaisnava guru Sri Vedavyasa, we too, as his descendants, are given information about the spiritual truth. This sublime and authorized path is called "disciplic succession." Those who are indifferent to following Sri Vyasa become intoxicated by their own empirical knowledge. They give up allegiance to aural reception and, while attempting through argumentation to display their own expertise in spiritual knowledge, end up inventing a variety of philosophies. Some people are bewildered by these philosophies, considering them authorized.

Sri Gaurasundara taught the people of the world that we should follow in the footsteps of the *mahajanas.* We should know that the beauty and relevance of Sri Vyasa's teachings are the Gaudiya devotees' only asset if they wish to achieve any kind of *sadhya* or practice any kind of *sadhana.* The science of both *sadhana* and *sadhya* is founded on the process of service Sri Gaurasundara cultivated. That service attitude has been changed over time by mental speculators and so-called religious people, and turned into a nondevotional endeavor, but with the help of the two Vaisnava books, *Srimad-Bhagavatam* and *Pancaratra,* the path taught by Krishna, Brahma, Narada, and Vyasa has been made famous. These days, material designations have obscured the path to the supreme Absolute Truth with contamination and illusion and, taking a variety of forms, have more or less spoiled people's understanding of the value of the disciplic succession. Their minds disturbed by mundane designations, people nowadays prefer imitation to following.

That's why to benefit those godless communities opposed to following the disciplic succession Sri Gaurasundara boldly said (quoting *Srimad-Bhagavatam* 12.13.18):

srimad-bhagavatam puranam amalam yad vaisnavanam priyam yasmin paramahamsyam ekam amalam jnanam param giyate tatra jnana-viraga-bhakti-sahitam naiskarmyam aviskrtam tac chrnvan su-pathan vicarana-paro bhaktya vimucyen narah

"Srimad-Bhagavatam is the spotless Parana. It is most dear to the Vaisnavas because it describes the pure and supreme knowledge of the paramahamsas. This Bhagavatam reveals the means for becoming free from all material work, together with the processes of transcendental knowledge, renunciation, and devotion. Anyone who seriously tries to understand Srimad-Bhagavatam, who properly hears and chants it with devotion, becomes completely liberated."

The society of liberated souls, although living in this world, will attain the goal of life by practicing devotional service. They should try to directly or indirectly benefit others who practice bhakti. In this way, they manifest Sri Gaurasundara's magnanimous pastimes.

Actually, the authorized scriptures are heard, studied, and considered in three different ways. Realization that one has a relationship with the Supreme Lord is *sambandha.* Once *sambandha* has been established, one eventually enters *prayojana*, the goal, but to attain *prayojana,* one has to first practice *abhidheya*, or offer practical service and surrender.

Sadhana-abhidheya and sadhya-abhidheya, and a refutation of five kinds of Mayavada philosophy:

Although from the material viewpoint *sadhana-abhidheya* and *sadhya-abhidheya* appear equal, they are eternally distinct. When *sadhana-abhidheya* matures, it becomes *bhava*-inclined *abhidheya*, and later, in the progression to *prema-bhakti*, it assumes the form of *sadhya-bhava-bhakti*, being saturated by the rays of the highest transcendental mellow. When speaking about *prayojana-tattva*, liberation has been mentioned as one of its symptoms and spoken of in relation to loving devotional service in the form of achieving Vishnu's lotus feet. The materialists, or Mayavadis with their material vision, establish themselves in temporary forms and consider the gross and subtle endeavor to practice *sadhana* while averse to the Lord their main *sadhana.* They simply try to check material variegatedness in what they consider the mature stage of liberation (*sadhya*). But this endeavor is born of material designation and is totally unfit to be called *sadhya.* Since Mayavadis realize five stages of

liberation before the destruction of their own identity, they are illu-sioned as they go about their process of self-realization - the truth about how the material energy is transformed into spiritual energy goes down the drain of argumentation. Then they lose their understanding of the three oceans (the Karanodaka-sayi, Garbhodaka-sayi, and Ksirodaka-sayi), and their material concepts, such as the focus on the *mahat-tattva*, become prominent. *Dharmena gamanam urdhvam:* "By following religious principles one becomes elevated." These words, spoken by the supreme Lord Krishna, no longer make a mark in their hearts.

Sri Caitanya's pastime of accepting SrT Madhva's philosophy:

This information was discovered by Vedantacarya Sripada Baladeva in Sri Krishna Caitanyacandra's teachings. In his *Prameya Ratnavali* Sripada Baladeva quotes verses indicating that Sri Caitanyadeva accepted Sri Madhva's philosophy.

srT-madhvah praha visnum paratamam akhilamnaya-vedyam ca visvam

satyam bhedam ca jivam hari-carana-jusas taratamyam ca tesam moksam visnv-anghri-labham tad-amala-bhajanam tasya hetum pramanam

pratyaksadi-trayam cety upadisati harih krsna-caitanyacandrah

"A summary of the Vaisnava philosophy follows: Madhvacarya taught:

1. Lord Visnu is the Absolute Truth. Nothing and no one is higher than Him.

2. He is known by study of the Vedas.

3. The material world is real.

4. The jivas are different from Lord Visnu.

5. The jivas are by nature servants of Lord Visnu's lotus feet.

6. In both the conditioned and liberated states, the jivas are situated in higher and lower positions.

7. Liberation does not refer to an impersonal merging with the Lord (or His

effulgence) but the attainment of Lord Visnu's lotus feet.

8. Pure devotional service grants liberation.

9. Direct perception, logic, and Vedic authority are the three sources of actual knowledge. These same truths are also taught by the Supreme Personality of Godhead Himself when He appears as Sri Caitanya Mahaprabhu."

sriman-madhva-mate harih paratamah satyam jagat tattvato bhedo jivagana hareranucara nicocca bhavam gatah muktirnaijasukhanubhutir amala bhaktisca *tat sadhanam aksadi tritayam pramanam akhilamnayaika vedyo harih*

"In the opinion of Sri Madhvacarya, the following nine prameyas (objects of truth) exist

(a) Hari is the topmost.

(b) The world is factually true.

(c) There are differences (bheda) among all spiritual and material entities.

(d) All souls are followers (servants) of Lord Hari.

(e) They all worship Hari according to higher or lower modes.

(f) Liberation, or mukti, is the experience of one's true joy as a servant.

(g) This liberation is attained by spotless bhakti practices.

(h) The three pramanas [means of knowledge] are pratyaksa, anumana, and sabda.

(i) Lord Hari is the only one to be known through the Vedas."

[This verse was written by Sri Jayatirtha, a disciple of Sri Madhvacarya.]

SrT Gaurasundara's Dasa-mula-siksa:

amnayah praha tattvam harim iha paramam sarva-saktim rasabdhim tad bhinnamsams ca jivan prakrti-kavalitan tad-vimuktams ca bhavat bhedabedha-prakasam sakalam api hareh sadhanam suddha-bhakti*m sadhyam tat-pritim*

evety upadisati janan gaura-candrah svayam sah

“The Vedic knowledge that is received through the system of guru-parampara is known as amnaya, the most authoritative and exhaustive wisdom. The Vedas, known as sruti, and the scriptures, or smrti (SrTmad Bhagavatam, etc.), which are fully in line with sruti, are essentially transcendental and thus presented as pramana, or evidence. The directly perceivable truths propounded and evidenced by the pramana are designated as the prameya. There are nine of these:

(1) Parama-tattva: Sri Hari is the supreme Absolute Truth.

(2) Sarva-saktiman: Sri Hari is omnipotent.

(3) Akhila-rasamrta-sindhu: Sri Hari is the shoreless ocean of unlimited nectarean mellows.

(4) Vibhinnamsa-tattva: all the liberated and conditioned jivas are Sri Hari’s eternally separated parts and parcels and comprise His jiva-sakti.

(5) Baddha-jiva: the conditioned jiva is infected by maya.

(6) Mukta-jiva, the liberated jiva is free of maya.

(7) Acintya-bhedabheda-tattva: all creation, whether material or spiritual, is a manifestation of Sr! Hari’s inconceivable potency and therefore simultaneously one with and different from Him.

(8) Suddha-bhakti: bhakti is the only sadhana.

(9) Krsna-prlti: krsna-prema alone is the ultimate sadhya.

These nine prameyas along with the first pramana, the Vedas,

collectively comprise the ten items known as the Dasa-mula, the ten root truths expounded by Sri Krishna Caitanya.”

svatah siddho vedo hari-dayita-vedhah-prabhrtitah pramanam sat praptam
pramiti-visayams tan-nava-vidhan tatha-pratyaksadi-pramiti-sahitam sadhayati
no na yuktis tarkakhya pravisati tatha-sakti-rahita

“The Vedic knowledge Lord Brahma and his disciplic succession received by the mercy of the Supreme Lord, Sr! Hari, is self-evidently perfect. This absolutely authoritative and exhaustive knowledge establishes, with the help of its self-effulgent and directly perceivable truths, the nine principles of prameya-tattva. The methods of logical debate and speculation are incapable of correctly ascertaining the inconceivable spiritual subject matter.”

haris tv ekam tattvam vidhi-siva-suresa-pranamito yad evedam brahma prakrti-rahitam tat tv anumahah paratma tasyamso jagad anugato visva-janakah sa vai radha-kanto nava-jalada-kantis cid-udayah

“The Supreme Lord, Sri Hari, who is worshiped by Lord Brahma, Lord Siva, Lord Indra, and other great personalities, is alone the one Absolute Truth. Brahman is impotent and impersonal - the bodily effulgence of Sri Hari. Paramatma, the Supersoul, the Universal Controller, who is omnipresent in the material creation, is merely the partial expansion of Sri Hari. This Supreme Personality Sri Hari is our dearest Lord, the most beloved of Srimati Radhika, the embodiment of spiritual ecstasy with a complexion that flouts the beauty of fresh monsoon clouds.”

parakhyayah sakter aprthag api sa sve mahimani sthito jivakhyam svam acid-abhihitam tam tri-padikam svatantrecchah saktim sakala-visayam prerana-paro vikaradyaih sunyah parama-puruso 'sau vijayate

“The Supreme Lord is nondifferent and inseparable from His inconceivable, absolute potencies, yet He is totally independent. He eternally embodies unlimited, majestic grandeur. He always inspires His divine potencies, known as the para-sakti and consisting of the jiva-sakti, the cit-sakti, and the maya-sakti to engage in worthwhile activities. Yet, He, the highest Absolute Truth, eternally extant in full divinity, the Supreme Personality of Godhead, remains unaffected and unchanged.”

sa vai hiladinyas ca pranaya-vikrter hladana-ratas tatha samvic-chakti-prakatita-raho-bhava-rasitah taya sri-sandhinya krta-visada-tad-dhama-nicaye rasambhodhau magno vraja-rasa-vilasi vijayate

“The svarupa-sakti possesses three properties: hladini, samvit, and sandhinl. The transcendental loving exchanges created by the hladinl-sakti keep Sri Krishna captivated and in bliss. The sublime amorous desires flowing from the samvit-

sakti fan the conjugal rasa of Sri Krishna. The spiritual realm of Sri Vrndavana-dhama, brilliant and pure, is manifest by the sandhini-sakti as an arena for His eternal, loving pastimes. In Sri Vrndavana, the self-willed Supreme Lover of Vraja, Sri Krishna, remains immersed in the eternal nectar of rasa pastimes of divine loving mellows."

sphulihgah rddhagner iva cid-anavo jiva-nicaya hareh suryasyaivaprthag api tu tad-bheda-visayah vase maya yasya prakrti-patir evesvara iha sa jivo mukto 'pi prakrti-vasa-yogyah sva-gunatah

"Out of the flames of a fire fall innumerable tiny sparks. Similarly, from the rays of the transcendental sun, Sri Hari, emanate millions of minute particles of consciousness, the infinitesimal spirit souls, or jivas. The jiva is nondifferent from Sri Hari and yet simultaneously distinct. The eternal difference between the Supreme Lord Sri Hari and the jiva is that the Lord is always the master and controller of the maya-sakti, whereas the jiva, even in his liberated state is, by his very constitution, vulnerable to the maya-sakti's lure."

svaruparthair hinan nija-sukha-paran krsna-vimukhan harer maya-dandyan guna-nigada-jalaih kalayati tatha sthulair lingair dvi-vidhavaranaih klesa-nikarair mahakarmalanair nayati patitan svarga nirayau

"By his svarupa, or eternal constitution, the jiva is the surrendered servitor of Sri Krishna and meant to serve the Lord eternally. The conditioned souls, who are alienated from their svarupa, wallow in the illusion of false pride and material enjoyment. They have rejected Sri Krishna; hence, they are penalized by the maya-sakti, who binds them with three chains in the form of the three material modes, namely, sattva, rajas, and tamas. Furthermore, the maya-sakti covers the jiva's svarupa with a subtle body, and then a gross body, imprisoning him in the excruciatingly painful cycle of karmic reactions, which sometimes heave him up to heaven and other times push him down to hell."

yada bhramam bhramam hari-rasa-galad-vaisnava-janam kadacit sampasyan tad-anugamane syad ruci-yutah tada krsnavrttya tyajati sanakair mayika-dasam svarupam bibhrano vimala-rasa-bhogam sa kurute

"The conditioned jiva travels high and low throughout the material universe from one species of life to another. When he associates with a Vaisnava saint, one saturated in the flowing rasa of devotion to Sri Hari, he gradually develops

ruci for serving the Lord and following the Vaisnava way of life. By chanting krsna-nama the jiva becomes purified of his material contamination; thus his svarupa begins to manifest more and more and he gradually becomes eligible to relish the nectarean rasa of suddha-bhakti to Sr! Krishna."

hareh sakteh sarvam cid-acid-akhilam syat parinatir vivartam no satyam sruti-mata-viruddham kali-malam harer bhedabhedau sruti-vihita-tattvam suvimalam tatah premnah siddhir bhavati nitya-visaye

"In their entirety, the material and spiritual worlds are the transformations of Sr! Krishna's energies. Vivarta-vada, the impersonal theory of the illusory transformation of Brahman, is a false doctrine, a noxious pollution caused by Kali-yuga and contradictory to the Vedic conclusion. The philosophy of acintya-bhedabheda tattva, inconceivable, simultaneous oneness and difference, is the true pure essence of Vedic truth. Applying this philosophy elevates one to the perfection of developing divine, transcendental love for the eternal Absolute Truth, Sr! Krishna."

srutih krsnakhyanam smarana-nati-pujavidhi-ganas tatha dasyam sakhyam paricaranam apy atma-dadanam navangany etamha vidhi-gata-bhakter anudinam bhajan sraddha-yuktah suvimala-ratim vai sa labhate

"One attains pure love and attachment for the Supreme Lord, Sr! Krishna, by daily and faithfully executing regulative devotional service, which consists of the following nine limbs: hearing the glories of the Lord, chanting His glories Lord, remembering Him, serving His lotus feet, worshiping Him, offering Him prayers, becoming His servant, considering Him one's friend, and surrendering oneself completely to Him."

Lord Sri Gaurasundara filled the deficiency in the concepts of the Madhvas, Visistadvaitavad!s, Niyamanandas, and followers of Vallabhacarya:

Sri Caitanya-caritamrta nicely explains the imperfection in the Tattvavada school that Sri Gaurasundara revealed when he discussed philosophy with the school's *ekadandi* sannyasis. In order to fill the deficiency in the Visistadvaitavada philosophy, Sri Gaurasundara revealed the perfection in *sadhana* of the Gaudiya Vaisnavas at Sri Rangam, Sri Laksmanadesika's base, as He was traveling in South India. These pastimes too are mentioned in *Sri Caitanya-caritamrta.* The imperfection found in books like Sri Niyamananda

Muni’s *Parijata, Dasa Sloki,* and so on, which were considered impediments in worshiping Krishna by the followers of such *sampradayas*, Sri Gaura-Krishna filled when He talked with Kesavacarya of Kashmir. The pastime of filling the deficiencies found in the *Srimad-Bhagavatam* commentary known as *Subodhini*, which was composed by Sri Vallabhacarya, who appeared in the disci-plic succession of the third Visnusvami, is also vividly described in *Sri Caitanya-caritamrta.*

The history of the four authorized spiritual sampradayas according to the Vedas and Puranas:

The descriptions of the four *sampradayas* inaugurated by Sri, Brahma, Rudra, and Sanaka are found in scriptures like the *Vedas, Puranas,* and *Mahabharata.* History compiled from the traditional precepts expressed in the *Mahabharata,* are quoted as evidence. In this regard, let me briefly describe a few things.

The absolute truth manifests in Brahma’s seven births:

The absolute truth became manifest again and again in Brahma’s seven different births. By the influence of time, that truth was more or less lost, so various paths of argument have been able to flourish in the Age of Kali.

1. In Brahma’s first birth (*manasa,* or mental) birth, Lord Narayana spoke the absolute truth to the Phenapas. From them it was given to the Vaikhanasas, and from them to Candra, the moon god.

2. In Brahma’s second birth *(caksusa,* or “visible to the eyes”), Lord Narayana imparted knowledge of the absolute truth to Brahma and Ru-dra. The Valikhilyas received that knowledge from Rudra.

3. In Brahma’s third birth *(vacika,* or from sound), Lord Narayana imparted the original mantras, or *Rg Veda,* to Suparna. At that time the Vighasasis received the same knowledge from Vayu, and from them, Mahodadhi (Ratnakara) learned the unalloyed religious principles.

4. In Brahma’s fourth birth *(srauta,* or “auricular”), the transcendental religion was propagated in the Vedic literature and Aranyakas. At that time, Brahma gave the knowledge to Sarocisa Manu, who gave it to his son, Sañkhapada, and from him Suvarnabha learned it. In this way, during the above-mentioned four births

of Brahma, the religion for Satya-yuga was propagated.

The worshipers of the Absolute Truth follow the ekayana path, which is beyond the principles of varnasrama:

It wasn't until Treta-yuga that the system of *varnasrama-dharma* and the performance of Vedic rituals were established. The *harijan-as* from Satya-yuga - the Phenapas, Vaikhanasas, Candra, Rudra, the Valikhilyas, Suparna, Vayu, Mahodadhi, Sarocisa Manu, Sañkhapada, and Suvarnabha were all followers of the *ekayana-skandha,* or one-branched path, because at that time there were no divisions or branches of the Vedas.

The above-mentioned Phenapas, Vaikhanasas, and Valikhilyas, and later, the Audumbaras, following the principles of the above four *sampradayas*, included their practices as various branches of *vanaprastha* once *varnasrama-dharma* was established.

5. In Treta-yuga, in Brahma's fifth birth (his *nasatya,* or nasal birth), Sanatkumara took to the one path of unalloyed religion, learned from Lord Narayana. Sanatkumara gave this knowledge to Virana, who gave it to Raibhya, and from him, Kuksi learned that religious system.

6. In Brahma's sixth birth *(andaja,* or from the egg), Brahma taught knowledge of the absolute truth to Barhismat and his older brother, Avi-kampana.

The history of devotional service in Brahma's Padma birth:

7. In Brahma's seventh birth *(padma,* or birth on the lotus), he learned about the absolute truth from Lord Narayana. Daksa, Aditya, Vivasvan, Manu, Iksvaku, and other Vaisnavas were established in *bhagavata-dharma* and became famous.

The history of the four spiritual sampradayas:

The Sri *sampradaya* emanated from Ratnakara. Ratnakara came from the ancient Vighasasi *sampradaya*, which came from Vayu and appeared in Brahma's third *(vakyaja)* birth.

From Brahma's *caksusa* birth, Lord Narayana gave mercy to the Brahma and Rudra *sampradayas.* Their descendants, the Valikhilyas, maintained both of these lines.

Sanatkumara was instructed about the unalloyed religion by Lord Narayana at the beginning of Treta-yuga, in Brahma's fifth (*nasatya*) birth.

Various philosophies opposed to the actual conclusion of the Vedas:

The fourteen strong philosophies that were spread in Kali-yuga in opposition to the real conclusion of the Vedas, which focuses on *sam-bandha, abhidheya,* and *prayojana* as preached by the Lord of the fourteen worlds, Sri Gaurasundara, are mentioned by Sri Sayana-madhava in his *Sarva-darsana Sañgraha* as follows:

1. *Vedavidvesi, anyabhilasi, adhyatmika gunopasaka nastika:* Carvaka *sampradaya*[1].

2. *Ksanikavadi gunopasaka nastika tarkika:* Baudha *sampradaya*[2].

3. *Syadvadi gunopasaka tarkika:* Jaina (Árhata) *sampradaya*[3].

4. *Nirisvara nirgunatmavadi tarkika sankhyavadi:* Kapila *sampradaya*[4].

5. *Sesvara nirgunatmavadi tarkika:* Patanjala *sampradaya*[5].

6. *Cijjada-samanvayavadi srautavruva kevaladvaita-vicarapara:* (averse to Hari) Sankara *sampradaya*[6].

7. *Vakyarthavedi srautavruva sagunopasaka:* Mimamsaka *sampradaya*[7].

8. *Utpatti-sadhanadrstavadi sabda pramanantarañgikari sagunopasaka:* Naiyayika *sampradaya*[8].

9. *Utpatti sadhanadrstavadi sabda pramanantaranañgikari sagunopasaka:* Vaisesika - *sampradaya*[9].

10. *Padarthavedi srautabruva sagunopasaka:* Vaiyakarana *sampradaya*[10].

11. *Nirastatarka bhogasadhanadrstavadi jivanmukta-*

vicarapara sagunopasaka: Saiva rasesvara *sampradaya*[11].

12. *Bhogasadhanadrstavadi videhamuktivadi atmaikyavadi sagunopasaka:* Pratyabhijna *sampradaya*[12].

13. *Bhogasadhanadrstavadi atmabhedavadi videhamuktivadi karmanapeksa isvaravadi sagunopasaka nakulisa pasupata:* Saiva *sampradaya*[13].

14. *Bhogasadhanadrstavadi videhamuktivadi atmabhedavadi karmasapeksa isvaravadi sagunopasaka:* Saiva *sampradaya*[14].

To be in illusion about Sri Caitanya's exalted tridandi-clad paramahamsa devotees as followers of Sri Rupa is a great impediment on the path of devotional service:

nana-mata-graha-grastan daksinatya-jana-dvipan krparina vimucyaitan gauras cakre sa vaisnavan

"Lord Sri Caitanya Mahaprabhu converted the inhabitants of South India. These people were as strong as elephants, but they were in the clutches of the crocodiles of various philosophies, such as the Buddhist, Jain, and Mayavada philosophies. With His disc of mercy the Lord delivered them all by converting them into Vaisnavas, devotees of the Lord." *(Sri Caitanya-caritamrta,* Madhya 9.1)

This *sloka*, written by Srila Kaviraja Gosvami Prabhu, who recorded Sri Caitanya's pastimes and himself was a *paramahamsa*, advises the mundane mental speculators to surrender to Sri Vyasa. Tridandipada Srila Prabodhananda Sarasvati Gosvami, in the dress of an *asramT,* became the great instructor of the transcendental world of *varnasrama-dharma* for following the path of the *paramahamsas.* As carriers of Sri Prabodhananda's victory flag, may we not fall into illusion but recognize preachers under Sri Caitanya's shelter as followers of Sri Rupa. This is my heartiest request. May we suffer from no mundane conceptions, but may the transcendental activities of the servants of the servants of the *paramahamsa* Vaisnavas clear the obstructions to our view of the truth.

The goal of the Vaisnavas is not in the same class as that of the anyabhilasis, karmis, jnanis, and yogis:

The reason for saying this is that the *sadhana-tattva* Sri Gaurasun-dara taught is not confined to *anyabhilasa,* karma, or *jnana,* even though all of these are more or less glorified as *sadhana* in all the *sampradayas.* The *anyabhilasis* achieve their results in this life and the *karmis* achieve their perishable results in the next. And there are the *jnams,* who seek oneness with the impersonal Brahman because of how they have come to imagine reality based on their ignorance, their lack of access to the object of knowledge, and even a distorted process for knowing God. None of these goals can be compared to the goal of love of God, however. Rather, the goals of those to whom love of God is a temporary rather than eternal objective are really on the same level as worldly goals based on ignorance. *Sadhya* and *sadhana* have been properly described by our predecessor *acarya* in the *paramahamsa sampradaya*, Sri Kaviraja Gosvami, in his worshipable book, *Sri Caitanya-caritamrta.*

Sadhana-bhakti is not a function of karma-kanda:

A practitioner's attempt to reach the ultimate goal of life is called *sadhana.* When practitioners are conditioned, they are covered by five elements. Until these five coverings are destroyed, they cannot get any information about the *sadhya.* Moreover, if one assumes the goal of life to be something to create better material facility, one will practice unjustified rules and regulations to attain that goal. Therefore, although the *anartha-nivrtti* practiced by those who are trying to clear their way to devotional service will appear fruitive to such ordinary people, *sadhana-bhakti* will never become just a function to regulate the mundane mind. Rather, it aims at the unalloyed propensity, and, as a result, indirectly serves to control the mind, pulling it away from its contact with matter. In this regard the *Pancaratra* says:

surarse vihita sastre harim uddisya ya kriya saiva bhaktir iti prokta taya bhaktih para bhavet

"All activities recommended in the scriptures are to be performed for the Supreme Lord Hari. This is called sadhana-bhakti or upaya-bhakti. By this process one can attain para bhakti, also known as sadhya bhakti."

laukiki vaidiki vapi ya kriya kriyate mune hari-sevanukulaiva sa karya bhaktim icchata

"A devotee may act as an ordinary human being or as a strict follower of Vedic

injunctions. In either case, everything he does is favorable for the advancement of devotional service because he is in Krishna consciousness.”

iha yasya harer dasye karmana manasa gira nikhilasv apy avasthasu jivan-muktah sa ucyate

“A person acting in Krishna consciousness (or, in other words, in the service of Krishna) with his body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities.”

sarvopadhi-vinirmuktam tat-paratvena nirmalam hrsikena hrsikesa-sevanam bhaktir ucyate

“Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and one’s senses are purified simply by being employed in the service of the Lord.”

Srimad-Bhagavatam (Sri Prahlada’s statement in 7.5.30-32) also approves these statements:

sri-prahrada uvaca matir na krsne paratah svato va mitho 'bhipadyeta grha-vratanam adanta-gobhir visatam tamisram punah punas carvita-carvananam

na te viduh svartha-gatim hi visnum durasaya ye bahir-artha-maninah andha yathandhair upaniyamanas te pisa-tantryam uru-damni baddhah

naisam matis tavad urukramanghrim sprsaty anarthapagamo yad-arthah mahiyasam pada-rajo-'bhisekam niskincananam na vrnita yavat

“Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Krishna are never aroused, either by the instructions of others, by their own efforts, or by a combination of both. Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Visnu. As

blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries. Unless they smear upon their bodies the dust of the lotus feet of a Vaisnava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Krishna conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."

The exalted brahmana Bharata's statement in Srimad-Bhagavatam 5.12.12:

rahuganaitat tapasa na yati na cejyaya nirvapanad gfhad va na cchandasa
naiva jalagni-suryair vina mahat-pada-rajo-'bhisekam

"O King Rahugana, the perfectional stage of devotional service, or the paramahamsa stage of life, cannot be attained unless one is blessed by the dust of the feet of great devotees. It is never attained by tapasya [austerity], the Vedic process of worship, acceptance of the renounced order of life, the discharge of the duties of household life, the chanting of the Vedic hymns, or the performance of penances in the hot sun, within cold water or before the blazing fire."

Sri Brahma says (*Srimad-Bhagavatam* 3.9.6):

tavad bhayam dravina-deha-suhrn-nimittam sokah sprha paribhavo vipulas ca lobhah tavan mamety asad-avagraha arti-mulam yavan na te 'nghrim abhayam pravrnita lokah

"O my Lord, the people of the world are embarrassed by all material anxieties - they are always afraid. They always try to protect wealth, body, and friends, they are filled with lamentation and unlawful desires and paraphernalia, and they avariciously base their undertakings on the perishable conceptions of 'my' and 'mine.' As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties."

All these verses establish pure devotional service as the *sadhana* and the superior mellows of loving devotional service as the *abhidheya,* inseparable from the *sadhya*, *prema.*

The sambandha is Krishna, the abhidheya bhakti, and the prayoja-na prema. This is approved by all sastras and mahajanas, and only the conditioned souls disagree with this Vedic conclusion:

All the *acaryas* who have appeared in this world have described the relationship with the Supreme Lord as the *sambandha,* service to Him as the *abhidheya,* and love for Him as the *prayojana.* But since some of these *acaryas'* descendants accepted service mixed with *anyabhilasa*, karma, and *jnana* as *abhidheya* for *sadhana*, they do not attain perfection because they are indifferent to the practice of eternal devotional service. Actually, since such indifference covers the soul's pure propensity to perform bhakti, it disagrees with Vyasadeva's (the spiritual master's) instructions. Sri Vyasadeva's clear vision of the Absolute Truth is described in *Srimad-Bhagavatam,* Canto 1, Chapter 7. From that we understand:

bhakti-yogena manasi samyak pranihite 'male apasyat purusam purnam mayam ca tad-apasrayam yaya sammohito jiva atmanam tri-gunatmakam paro 'pi manute 'nartham tat-krtam cabhipadyate anarthopasamam saksad bhakti-yogam adhoksaje lokasyajanato vidvams cakre satvata-samhitam yasyam vai sruyamanayam krsne parama-puruse bhaktir utpadyate pumsah soka-moha-bhayapaha

"Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control. Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries. The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva compiled this Vedic literature, which is in relation to the Supreme Truth. Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Krishna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness." (Srimad-Bhagavatam 1.7.4—7)

The sadhya and sadhana preached by Sri Gaura repeat the truth presented in Srimad-Bhagavatam:

We find propagated by Sri Gaurasundara the same supreme truth taught in

Srimad-Bhagavatam about *sadhya* and *sadhana.* This is why one of our previous *acaryas* spoke this in Sri Gaurasundara's footsteps:

aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam ramya kvacid upasana vraja-vadhu-vargena va kalpita srimad-bhagavatam pramanam amalam prema pum-artho mahan sri-caitanya-mahaprabhor matam idam tatradarah naparah

"The Supreme Personality of Godhead, Lord Krishna, the son of Nanda Maharaja, is worshiped along with His transcendental abode Vrndavana. The most pleasing form of worship for the Lord is that which was performed by the gopTs of Vrndavana. SrTmad-Bhagavatam is the spotless authority on everything, and pure love of Godhead is the ultimate goal of life for all men. These statements, for which we have the highest regard, are the opinion of SrT Caitan-ya Mahaprabhu." *(Caitanya-manjusa*, by Srila Visvanatha Cakravarti Thakura)

Chanting the holy name of the Lord is the only way to obtain the ultimate goal of life:

Krsna-prema is the highest achievement of all possible achievements. In order to attain it one has to take the support of one's eager, service-inclined senses in order to hear and chant. But in our present, conditioned state, empiric knowledge has become our only asset. This knowledge derived from our sense perception is the only help we take from birth to death. With the help of this knowledge we become eligible simply to wander about the world produced by the Lord's external energy. The transformation of matter in the form of the three modes increases our absorption in matter in a hostile way, and, as a result, we learn nothing about anything other than the objects produced by the external energy.

But that magnanimous person, Sri Gaurasundara, arranged for the *Srimad-Bhagavatam*, spoken by Sri Vyasadeva, to be recited. Hearing *Srimad-Bhagavatam* removes those three material miseries, which the Lord placed into this temporary, limited, and perishable world for our benefit. Moreover, to satisfy the needs of His associates and devotees, He personally took on the guise of an *acarya* and freely distributed the secrets of performing *bhajana.*

Among those secrets we find that out of thousands of limbs of devotional

service, Srila Rupa Gosvami considered sixty-four prominent, and out of those, nine limbs have been described as more prominent. Out of those, Sri Caitanya Mahaprabhu considered five limbs most prominent, and out of those five, chanting the Lord's holy name is the best.

Even if one must practice the other limbs of devotional service, one must do so along with chanting the holy name. When the sound of the holy name enters our ears, we are gradually purified until we are able to see the Lord's form, appreciate His qualities, realize His characteristics, recognize His associates, and engage in varieties of eternal service in His pastimes. Then we will forget about all temporary names, forms, qualities, and activities and, by surpassing the kingdom of material nature, be transferred to Vaikuntha Goloka. We will not carry to Goloka our present temporary bones, flesh, marrow, and other physical attributes. The only way to achieve this highest perfectional stage of life is to chant the Lord's holy name. Although the Lord's holy names appear equal to mundane names, they are as different as the sky is from the earth.

The spiritual name and the material name; namaparadha and Vaisnava-aparadha:

The names that tell us about the things or nature of this world, and the holy name that tells us about Krishna are not the same type of sounds. The Lord's transcendental holy name is nondifferent from the Lord Himself, but material names are different from the objects we experience with our senses. We say the name "eyes," for example, but the actual eyes and the sound or name "eyes" are two different things. The transcendental holy name is eternal, pure, perfect, and liberated; it is the personification of the mellows of *sac-cid-ananda*, and *cintamani*. Mundane names are temporary, imperfect, conditional, limited, impure, and divided. Therefore if someone considers the transcendental holy name as simply an indicator of a mundane, perishable, incomplete object, that thought will impede him from worshiping the holy name. Sri Gaurasundara called this thinking *namaparadha* or *Vaisnava-aparadha*. As a foolish child creates a great deal of distress for himself by neglecting the beneficial words of his experienced guardians, so by neglecting the words of Sri Gaurasundara and instead taking a materialist as one's *acarya*, a person who tries to practice bhakti will find thorns spread on the path of his own eternal good. Sri Gaurasundara said:

trnad api sumcena taror api sahisnuna amanina manadena kirtaniyah sada

harih

“One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.” *(Sri Caitanya-caritamrta*, Antya 20.21)

niskincanasya bhagavad-bhajanonmukhasya param param jigamisor bhava-sagarasya sandarsanam visayinam atha yositam ca ha hanta hanta visa-bhaksanato 'py asadhu

“Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly.” *(Sri Caitanya-candrodaya-nataka* 8.23)

Desires for material enjoyment and liberation are obstacles in worshiping the holy name:

Whatever inconveniences arise while chanting the Lord’s holy name - among them the thirst for material enjoyment and liberation - show a servant’s adverse mentality toward his object of service. These two thirsts are therefore the main impediments to success in *sadhana.* To overcome these impediments one should discuss Sri Gaurasundara’s magnanimous pastimes with His followers and follow their path. *Srimad-Bhagavatam* (11.23.57) states:

etam sa asthaya paratma-nistham adhyasitam purvatamair maharsibhih aham tarisyami duranta-param tamo mukundanghri-nisevayaiva

“I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Krishna. This was approved by the previous acaryas, who were fixed in firm devotion to the Lord, Paramatma, the Supreme Personality of Godhead.”

If we don’t follow the instructions in this verse but instead try to follow other types of *sadhana*, we will simply waste our time.

The propagation of SrT Caitanya's teachings in the footsteps of SrTla Prabodhananda:

We will progress on the *kirtana* path by following the preaching mood adopted by Tridandi Gosvamipada Sri Prabodhananda:

dante nidhaya trnakam padayor nipatya krtva ca kaku-satam etad aham bravimi he sadhavah sakalam eva vihaya durad caitanya-candra-carane kurutanuragam

"Taking a straw between my teeth and falling at your feet a hundred times, I humbly submit, 'O great personality, please give up all mundane knowledge that you have learned and just submit yourself at the lotus feet of Lord Caitanya Mahaprabhu.'"

1

Envious of the Vedas, absorbed in external desires and worshipper of materialism.

2

Considers the world as momentary and illusory, atheistic and argumentative.

3

Believes in the reality of the world, but entangled in its modes and addicted to argumentation.

4

Describes the soul as being without qualities and is addicted to argumentation.

5

Theistic yet describes the soul to be without qualities and is addicted to argumentation.

6

Believes in equating the material and spiritual, believes only in

monistic philosophy.

7

They attribute a form to god and they are followers of statements of the *sruti*.

8

They accept *pramanas* other than *sabda* as important, attribute forms to God and say that the process of creation of this world cannot be known.

9

They too accept *pramanas* other than *sabda* as important, attribute forms to God and say that the process of creation of this world cannot be known.

10

They accept the inherent meanings within words (pada) as proof, and they attribute a form to God.

11

They believe in achieving *jivana-mukti* and believe that the Lord cannot be seen by the enjoying senses and worship God in a form.

12

They believe in *mukti* after the body has been cast off. They believe that the soul merges with the supreme after liberation and also that the Lord cannot be seen by the enjoying senses.

13

They differentiate between the soul and the Supersoul even in liberation. They believe that liberation is achieved after casting off the body. They believe in God and also that karma does not play an important role in how the Lord is disposed towards the world and also that the Lord cannot be seen by the enjoying senses.

14

They believe that the Lord cannot be seen by the enjoying senses, that liberation is achieved after casting off the body, that there is difference between the soul and the Supersoul, and that the Lord's disposition depends on one's karma. They are theists and worshipers of God in a form.

THE CONGREGATIONAL CHANTING OF THE HOLY NAME

Place: Yogapitha, Sridhama Mayapur Time: Saturday, 19th March, 1927

Sri Mahaprabhu taught the chanting the holy name, and that Krishna's forms, qualities, associates, characteristics, and pastimes are synonymous with the holy name:

We will find the essence of Sriman Mahaprabhu's teachings in *Sri Siksastaka*. Mahaprabhu did not teach deity worship, but in His *Siksastaka* He instructed us about the importance of chanting the holy name.

First, He said it is necessary to chant Krishna's holy name properly. He also informed us that the holy name and the Lord Himself are nondifferent. When an object is glorified, it is properly indicated. The Supreme Lord's name, form, qualities, associates, and pastimes are the entire holy name Himself. Present within the personality of the holy name are the name, form, qualities, and pastimes. Although for a chanter, distinction between the name and form, the name and qualities, the name and pastimes, and so on may exist, the fact is, they are not independent. In other words, the form, qualities, pastimes, and associates are nondifferent or separate from the holy name.

One cannot see the Lord's form with one's material vision:

If someone thinks, "I will see the Lord's form," he should know that one cannot see the Lord with material eyes. Whatever we see with our present eyes is a sense object, an object of enjoyment. But Lord Krishnacandra is the enjoyer, not the enjoyed. When we see objects of enjoyment, our senses are gratified. *Srimad-Bhagavatam* says that the material eyes cannot see the Supreme Lord. Whatever we see with these eyes - we can be assured that it is not the Lord's form.

The Supreme Lord and His holy name are one - Krishna's form, qualities, associates, and pastimes are all the holy name:

Sri Krishna and Sri Krishna's names are not two things but one. Even though they appear and are accepted as different, Krishna's forms, qualities, associates,

characteristics, and pastimes are all part of the holy name.

Congregational chanting of the holy name is the abhidheya prescribed by Gaura:

With material objects, there is a difference between the thing and its name. But this is not true of the transcendental name of Krishna. Therefore Sri Gaurasundara instructed us, "Let *sri-krsna-sankirtana* alone become our only *abhidheya*," our only way of achieving the ultimate goal of life.

The meaning of Sri-Krsna-sankirtana:

Sri Krishna + *sankirtana* = *sri-krsna-sankirtana.* Sri Krishna = Sri + Krishna, where Sri refers to Laksmidevi or Srimati Gandharva, the fountainhead of all Laksmis. So Sri Krishna means Giridhari Vrajen-dranandana and Gandharva.

When many people chant or glorify Krishna together, we call that *sankirtana.* But *sankirtana* also means "proper *kirtana"* or offenseless chanting. *Sankirtana* means the glorification of Sri Krishna's names, forms, qualities, associates, characteristics, and pastimes. May that *sankirtana* become glorious above everything else.

Chanting the holy name is the root of all sadhanas and all sadhyas:

In *sadhana-bhakti* we hear about nine kinds of devotional service, namely, *sravana, kirtana, smarana, pada-sevana, arcana, vandana, dasya, sakhya,* and *atma-nivedana.* The sixty-four limbs of devotional service mentioned in *Sri Bhakti-rasamrta-sindhu* are an expansion of these nine types. Of the above-mentioned sixty-four limbs, the following five are considered best. *Sri Caitanya-caritamrta* (Madhya 22.128-29) states:

sadhu-sanga, nama-kirtana, bhagavata-sravana mathura-vasa, sri-murtira sraddhaya sevana

sakala-sadhana-srestha ei panca anga krsna-prema janmaya ei pancera alpa sanga

"One should associate with devotees, chant the holy name of the Lord, hear

Srimad-Bhagavatam, reside at Mathura and worship the Deity with faith and veneration. These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Krishna."

If we then consider these five best limbs of *sadhana,* we can see that among them, chanting the Lord's holy name is the root of all and the most glorious. *Sadhu-sanga* is mentioned here because chanting in the association of devotees who are inclined to chant the Lord's holy name helps us develop our own faith in chanting. *Srimad-Bhagavatam* is mentioned because in it, the chanting of the Lord's holy name is glorified as the *para-dharma,* or supreme religion. *Srimad-Bhagavatam* (6.3.22 and 12.3.51-52) state:

etavan eva loke 'smin pumsam dharmah parah smrtah bhakti-yogo bhagavati tan-nama-grahanadibhih

"Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society."

kaler dosa-nidhe rajann asti hy eko mahan gunah kirtanad eva krsnasya mukta-sangah param vrajet krte yad dhyayato visnum tretayam yajato
makhaih dvapare paricaryayam kalau tad dhari-kirtanat

"My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Krishna maha-mantra, one can become free from material bondage and be promoted to the transcendental kingdom. Whatever result was obtained in Satya-yuga by meditating on Visnu, in Treta-yuga by performing sacrifices, and in Dvapara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Krishna maha-mantra."

In the beginning, middle, and end, we have been instructed again and again to chant the Lord's holy name. The word *mathura-vasa,* or residing in the holy *dhama* includes within it "with the purpose of chanting the holy name."

To reside in an atmosphere saturated by the holy name, or to live in a place where the devotees gather to perform *sankirtana,* is how "residing in the holy *dhama*" is defined. Deity worship, when properly executed, consists of mantras that consist of the Lord's holy names, and the worship is done by chanting the Lord's holy names. We can attain all perfection only by *sri-nama-sankirtana.*

bhajanera madhye srestha nava-vidha bhakti 'krsna-prema', 'krsna'dite dhare maha-sakti

tara madhye sarva-srestha nama-sankirtana niraparadhe nama laile paya prema-dhana

"Among the ways of executing devotional service, the nine prescribed methods are the best, for these processes have great potency to deliver Krishna and ecstatic love for Him. Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead." *(Sri Caitanya-caritamrta,* Antya 4.70-71)

The nine kinds of devotional service are included in sri-nama-sankirtana:

Among a thousand limbs of devotional service mentioned in the Vaisnava *smrti*, or among the sixty-four limbs of devotional service, srt-*nama-sankirtana* is topmost. All auspiciousness is obtained simply by performing the *nama-sankirtana yajna. Nama-sankirtana* includes all nine limbs of devotional service. *Sravana, kirtana, smarana, vandana*, and so on are included in *sri-nama-sankirtana.* The internal desire of Jagatguru Sri Gaurasundara, who enacted the pastime of preaching *acintya-bhedabheda siddhanta*, is that *srT-krsna-sankTrtana* is the only *abhidheya.*

Sri-krsna-sankirtana is the crest jewel of all sadhanas:

One who executes the limb of devotional service called *kirtana* -only such a person achieves all auspiciousness. A person who wants to perform *krsna-kirtana* should first hear. One who has become firmly convinced that all *sadhana* processes are included in *srT-krsna-sankTrtana* knows that *sn-krsna-sankTrtana* alone is the crest jewel of all *sadhanas. SrT-krsna-sankTrtana* includes all the different methods, or *sadhanas.* In *Bhakti-sandarbha* (273) Sri Jiva Gosvami writes that although in Kali-yuga one should perform other limbs of devotional service, one should perform them along with the devotional limb known as *kTrtana*. *SrT Caitanya-caritamrta* (Madhya 22.134-135) states:

'eka ' anga sadhe, keha sadhe 'bahu ' anga 'nistha'haile upajaya premera taranga 'eka'ange siddhipaila bahu bhakta-gana

“When one is firmly fixed in devotional service, whether he executes one or many processes of devotional service, the waves of love of Godhead will awaken. There are many devotees who execute only one of the nine processes of devotional service. Nonetheless, they get ultimate success.”

All sadhanas and sastras aim at sri-krsna-sankirtana:

Among many different *sadhanas* and limbs of devotional service, *srT-krsna-sankirtana* is the best. Wherever the *sastra* speaks about a single *sadhana*, we should understand that *srT-krsna-sankTrtana* is that single *sadhana*. No other limb of devotional service - not *mathura-vasa* or *sadhu-sahga* is complete without *sri-krsna-sahkirtana*, because simply by engaging in *sn-krsna-sahkTrtana* the benefit of living in Mathura, associating with devotees, worshiping the Deity with faith, and hearing *Srimad-Bhagavatam* is obtained. By chanting, the living beings attain all perfection in life.

The single process of chanting the holy name awards all perfection. Topics about *sri-nama-sahkirtana* are included in any of the five most important limbs of devotional service. While residing in Krishna’s residence, the holy *dhama*, there is no engagement other than *sri-nama sahkirtana*. In *sadhu-sahga* there is no business other than *sri-nama-sahkirtana*. The objective of *Srimad-Bhagavatam* is *nama-sahkirtana*. By hearing and chanting *Srimad-Bhagavatam*, the living beings become free of *anarthas* and eligible for achieving the supreme goal of life.

The liberated souls also have no duty other than performing *sri-nama-sahkirtana*. By hearing, discussing, and remembering *Srimad-Bhagavatam*, the living beings become liberated. As a result of studying *Srimad-Bhagavatam* the living beings learn to perform *hari-sahkirtana*, and by worshiping the Lord’s Deity form, the living beings learn to perform *sahkirtana* because the mantras for worship include the Lord’s holy names in the fourth dative case. A person who utters the mantra offers himself at the lotus feet of the holy name. The day one attains perfection in the chanting of mantras, the holy name of Hari constantly dances in his mouth. The following verse, quoted in *Hari-bhakti-vilasa* (11.237), confirms this:

yena janma-sataih purvam vasudevah samarcitah tan-mukhe hari-namani sada tisthanti bharata

"O descendant of Bharata, the holy names of Lord Visnu are always vibrating in the mouth of one who has previously worshiped Vasudeva perfectly for hundreds of lifetimes."

By serving the residents of the matha who engage in sri-krsna-sankirtana, one becomes qualified to chant the holy name:

If we become averse to serving the residents of a pure devotional *matha,* which is an abode for chanters of the holy name, and instead engage only in Deity worship, then our fortune is far away. It is the duty of the *matha* residents to recite *Srimad-Bhagavatam.* The devotional *matha* is not a building in the material world; there is only the appearance of it being here. The material world is full of topics about sense gratification, but in the devotional *matha,* everyone engages in gratifying Krishna's senses. Being driven by material sensibilities, if someone thinks he is seeing the *matha* residents engaged in sense gratification and other such activities like himself, he is surely in illusion or intoxicated by the knowledge he has derived from his sense experiences. All that is found in a true *matha* is the ingredients to serve Hari. Simply by serving the devotees who live at such a *matha*, one becomes eligible to chant the holy name.

The *matha* residents always serve Lord Hari by all means and with all their senses. They have no other duty than to serve Hari's devotees. They also preach devotional service to those who have no understanding of Hari's devotees. If the householders create a Goloka atmosphere in their own homes by liberating themselves from mundane attachments with the help of *hari-bhajana,* and if they can accept the members of their household as meant for Krishna's service rather than their own, they too attain all fortune. But if we keep our senses engaged in the external world, we will never become inclined to the holy name.

Lord Gaura incarnated to make all living beings inclined toward the chanting:

To make us inclined to chant the holy name, the combined form of Sri Radha and Krishna appeared here. Materialistic people try to enjoy Gaurasundara as one of the innumerable objects for their pleasure. They think, "The spiritual topics are also like any of my innumerable objects of sense gratification." If we can practice 'import-export,' or give and take, and do these with the Supreme Lord or His servants, we will surely become free from the mentality of giving

and taking like a merchant or a fruitive worker. At present we are busy seeing forms, qualities, and all the varieties of the material world. We are busy seeking external name and fame. If we can see Krishna in our external vision, then it is good; otherwise, all we see is *maya.*

When do idolatry and atheism arise?

If we become obliged by the happiness and distress that arise in the course of serving Krishna, we become idolaters or even atheists. That is, we glorify the person who can supply whatever we desire. All living beings in the material world are busy in such give and take.

The life of a nondevotee has no value:

There is no need to eat or drink if we don't worship Krishna. Whatever qualification we attained by receiving a human body will go in vain if we fail to worship Krishna. If we spend our lives eating, sleeping, and enjoying like animals, then not only do we lose the qualification and opportunity afforded to us by being in a human body, we also face the danger of rebirth and its consequences. We came here to worship Krishna. The animals become human beings to worship Lord Hari.

All endeavors for the topmost sadhana, sri-krsna-sankirtana, are fit to be called sadhana:

The best form of *sadhana* for pleasing Krishna is *sankirtana.* If other *sadhanas* are favorable to and supportive of *krsna-kirtana,* then they can be called *sadhana.* Otherwise, such things are known as *kuyogi vaibhava,* or impediments to *sadhana.*

The import-export mentality of fruitive workers is temporary:

The *karmi's* body has been "imported" by his parents. The day his body is buried or burned, it is "exported." The fruitive workers accumulate so much education, intelligence, etc., after their body is imported, but at the time of export, everything is finished. So the import-export, or fruitive, mentality serves them for only a few days. Heavenly pleasure, worldly profit, adoration and distinction

- we cannot hold onto these things forever. The *karmis* import a vessel with a hole in it - they beget children, but even the doctors cannot save their children from being exported again. God takes away His own things.

The only sadhana is sri-krsna-sankirtana:

Those who do not worship Hari cannot understand these things at all. The living beings have no duty other than to worship Hari. Whether one is a boy, an old man, a young man, a woman, learned, a fool, rich, poor, beautiful, pious, sinful, or in any other condition, there is no other *sadhana* but *sn-krsna-sankirtana.*

What is real krsna-sarikirtana?

Bahubhir militva yat kirtanam tadeva sankirtanam, or *kirtana* performed by many people together is called *sankirtana.* If some useless people like me scream or increase their bile by shouting loudly, can we call that *sankirtana?* If we perform *kirtana* with those who have taken shelter of the disciplic succession, then it will be actual *hari-sankirtana. Kirtana* performed to stop the spread of cholera or enhance one's business, or any show of *kirtana* that is accompanied by desires for profit, adoration, and distinction is not *hari-sankirtana* but *maya's kirtana.*

To gratify Krishna's senses is the definition of pure service:

Hari's servants say, "Just serve Hari and no one or nothing else. Don't gratify your senses in the name of serving Hari. Don't forget that service means gratifying Krishna's senses. Whatever you do to gratify your senses is not *seva.* If you think it is, you are cheating yourself."

Real klrtana is to serve the klrtana of those who are gratifying Krishna'a senses:

If we participate in the *kirtana* of the real servants or chanters of Hari's name, we too will be performing *sankirtana.* Proper hearing will make proper *kirtana*. We need to do *kirtana* properly or perfectly. Krishna is perfect; He is not incomplete, abominable, imperfect, or partial.

"Such and such blacksmith has carved His deity of Krishna, and He looks good

to me." This Krishna deity of my choice or for my enjoyment is not Krishna. Rather, He is something I've concocted - an idol for my enjoyment. Falling into *maya's* deception one cannot actually see Krishna. Until we also perform *kirtana* with those who actually perform proper *kirtana*, *maya* will continue to deceive us in various ways. By performing *kirtana* with those who do not want their real benefit, who only want to cheat themselves, we gain nothing and end up doing only *maya's kirtana.* Sitting with those with nice *tilaka* and neck beads, but who are simply making noise and thereby increasing their bile, who have not heard from the spiritual master, and who do not know how to perform *kirtana* does not mean we are performing *sankirtana*.

Apart from the anyabhilasis and karmis, impersonalist jnanis, astanga-yogis, etc., are also averse to sankirtana:

There are other impediments to the performance of *sankirtana.* Some say, "Practice dry renunciation and always take pleasure in the words of Vedanta." Others try to control their mind by inhaling and exhaling according to what they have learned from sage Patanjali. Even with this mentality they become entangled in the external world. We think of becoming free, but we cannot adopt the lifestyle of devotees. We try to remain aloof from the world, thinking yoga and study of Vedanta will help us, but this imaginative idea by the dry renunciants along with their concealed thirst for material enjoyment does not bring them or us any ultimate benefit. Hence it cannot be called *abhidheya.*

Therefore the *mahajanas* who sincerely tell the impartial truth to all people say:

karma-kanda, jnana-kanda, kevala visera bhanda, amrta baliya yeba
khaya nana yoni sada phire, kadarya bhaksana kare, tara janma adhah-pate yaya

"Fruitive activities and mental speculation are simply cups of poison. Whoever drinks of them, thinking them to be nectar, must struggle very hard life after life in different types of bodies. Such a person eats all kinds of nonsense and becomes condemned by his activities of so-called sense enjoyment."

Karma and jnana, etc., are not constitutional to the living beings, and are therefore not their goal:

To become a *karmi* or *jnani* is not the goal of life. Neither karma nor *jnana* is the soul's constitutional duty. Rather, that eternal duty is to serve Sri Krishna. Just by performing *sri-krsna-sankirtana* the living beings attain eternal benefit. Attaining only a shadow of benefit has no real value. As farmers, it is our duty to grow paddy nicely. That means we have to uproot the weeds around the paddy. We should be careful, though, not to uproot the paddy itself. In karma and *jnana* there is no service to the Supreme Lord. Both *karmis* and *jnanis* are selfish. Sinful people are extremely abominable. The reward for the pious actor's deed is also a kind of punishment - a punishment for their foolishness. To become beautiful, to have a lot of wealth, to become learned - these are all punishments. The punishment for sinful activities we understand well, but because punishment for pious activities comes later, we cannot see it immediately. Thakura Mahasaya says:

pape na kariha mana adhama se papi-jana tare mana dure parihari punyaje sukhera dhama tara na laio nama punya mukti dui tyaga kari prema-bhakti-sudha-nidhi tahe duba nirabadhi ara jata ksara nidhi praya nirantara sukha pabe sakala santapa jabe para-tattwa karile upaya

"O mind, do not indulge in sinful activities because sinners are most fallen. Give up bad association from a distance. Although piety is the abode of material happiness, do not strive for it. Rather, give up the desire for piety and liberation.

"Loving devotional service is the ocean of nectar. Be always drowned in that ocean. Everything else is like an ocean of salt. If you follow this process, you will achieve eternal bliss and all your lamentations will go away."

The pastimes and compassion of the destroyer of atheists, Sri Nityananda:

The mentality of those deceived by the Lord's devotees tells them the deity is just an idol made by a blacksmith. These people are so covered by their external conceptions, so misguided by body and mind, that they can see only the outward form of the deity and not the deity's transcendental form as the Supreme Lord. They think the deity something to enjoy. They think "Radha-Govinda" a sequence of letters. In other words, they rush around in the world with an enjoying spirit and commit *namaparadha.* The destroyer of atheists, Sri Nityananda Prabhu, considered it His great mission to deliver these types of atheists.

The definition of karma-kandi and jnana-kandi:

It has become a great symptom of modern learning to conceal actual truth. Those who no longer recognize the transcendental characteristics of the *satyam param*, the Supreme Lord, and who are instead busy importing and exporting, are *karma-kandis*. People like Jarasandha, who have no faith in God, who do not accept *sankirtana* as the best *sadhana* and *sadhya*, and who do not know that *sankirtana* is what liberated souls worship, are *jnana-kandis*. One class is made up of *bhogis* and the other of dry *tyagis*, or covered *bhogis*.

Krishna-sanklrtana extinguishes the blazing forest fire of material existence and bestows on one the ultimate goal of life:

By performing *krsna-sankirtana* we will lose all interest in material advancement and become free of our endeavors for profit, adoration, and distinction. Our lotuslike fortune blossoms in the moon rays of *krsna-sankirtana*. Only one who chants the holy name is be considered topmost among the learned. The chanter of the holy name is fully qualified to possess all kinds of learning. When one's heart is drowned in the transcendental bliss of Sri Caitanya's mellows, he becomes easily liberated from the flow of external thoughts and the intoxication of perishable happiness. All kinds of restlessness is subdued and Mayavada conceptions are banished from his mind.

There is another truth that also becomes revealed to the chanter:

namnam akari bahudha nija-sarva-saktis tatrarpita niyamitah smarane na
kalah etadrsi tava krpa bhagavan mamapi durdaivam idrsam ihajani nanuragah

"O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names, like Krishna and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by Your holy names, but I am so unfortunate that I have no attraction for them."

There is no consideration of place, time, or person when performing sri-krsna-sankirtana. Committing sins on the strength of chanting is opposed to the spirit of chanting:

Everyone is qualified to perform *sri-krsna-sankirtana*. Krishna possesses all energies, so the holy name also possesses all energies. “Only men can worship Hari, women cannot; only the healthy can worship Hari, the sick cannot; one who cannot bathe three times a day cannot worship Hari; those born in low-class families cannot worship Hari” -these misunderstandings have no place in *sri-nama-sankirtana*. “He is a boy and, being an old man, I will not chant the holy name with him; I am a learned scholar, so I will not chant with a fool; I am from a noble family, so I will not chant with someone from a low caste” - all this mental speculation and focus on the bodily concept do not exist on the pure spiritual platform of chanting *krsna-sankirtana*. “One cannot chant Hari’s name while passing stool and urine or if he has a sinful heart” -even these concepts are not there in *sri-krsna-sankirtana*. One can chant the holy name of Hari while passing stool or urine. A sinful person can chant the holy name of Hari.

But cheaters who say they will “digest” their sinful activities by chanting the holy name cannot chant Hari’s holy name. As long as one continues to commit sinful activities on the strength of chanting, he cannot perform *harinama*.

The definition of idolatry, and how by hearing hari-kirtana in the association of devotees idolatry is vanquished:

A fool has no right to worship the deity, but this is Kali-yuga. The *brahmana* tells his son, “Since you didn’t go to school, you should take up the profession of a priest.” But deity worship is the most intelligent work. *Srimad-Bhagavatam* (10.84.13) states:

yasyatma-buddhih kunape tri-dhatuke sva-dhih kalatradisu bhauma ijya-
dhih yat-tirtha-buddhih salile na karhicij janesv abhijnesu sa eva go-kharah

“One who identifies his self as the inert body composed of mucus, bile, and air, who assumes his wife and family are permanently his own, who thinks an earthen image or the land of his birth is wor-shipable, or who sees a place of pilgrimage as merely the water there, but who never identifies himself with, feels kinship with, worships, or even visits those who are wise in spiritual truth - such a person is no better than a cow or an ass.”

Only *non-brahmanas* think, “This is my wife and these are my children; this body is mine. I am born in a high-class family, and my blood, flesh, skin, etc., are very pure.” One cannot approach a devotee of the Supreme Lord with this

mentality. With such a mentality one cannot chant Hari's holy name, cannot receive the devotees' mercy, cannot see the actual deity. Rather, such a person sees an idol crafted by an artist out of clay, soil, stone, wood, brass, and so on. But no matter what one's situation, if he hears the instruction of saints his idolatrous mentality will be removed.

Foolish karma-kandls and over-intelligent jnana-kandls are both idolators and attached to their ignorance:

"I am very educated." When this mood becomes prominent, a person cannot serve Lord Hari. Instead, he becomes an idol worshiper. Human beings do not need a material education if such education becomes an impediment to their worship of Hari. Education often makes people idol worshipers. Instead of worshiping Hari they worship their own egos. As foolish fruitive workers cannot serve Hari, so the over-intelligent *jnams* also become attached to their ignorance. *Sri Isopanisad* (9) says,

andham tamah pravisanti ye 'vidyam upasate tato bhuya iva te tamo ya u vidyayam ratah

"Those who engage in the culture of nescient activities shall enter into the darkest region of ignorance. Worse still are those engaged in the culture of so-called knowledge."

The conditioned souls have no taste for the direct worship of Krishna in the form of srl-nama-klrtana:

There are hundreds of thousands of *sadhanas* in this world. Some people say, *"Hari-nama* is for foolish people, and the learned should reject it and become heroes." To teach these so-called learned people, Gaurahari says, "O *hari-nama,* I have no taste for You. I have no attachment to chanting Your name."

"Let the *sudras* chant. I am a *pandita,* a *brahmana.* I study the Vedas and will worship like that." But Mahaprabhu says, "It is natural for a conditioned soul to develop such a mentality." On the pretext of displaying His pastime as a teacher, He said, "Alas! I have interest in things other than chanting the Lord's name. I have no attachment for the direct form of worship."

The mood of thinking oneself lower than a blade of grass:

The Lord said about the chanting, “O living beings! Don’t engage in anything other than chanting the holy name. Unless you become lower than the straw in the street, give respect to others, and demand no respect from anyone, you cannot chant properly and constantly.” Don’t be intoxicated, thinking, “I am expert. I am intelligent,” and so on. I have been instructed to become lower than a blade of grass, so if anyone attacks me, I should tolerate it and continue to chant the name of Hari. I should think that today the Lord has given me an opportunity to become lower than a blade of grass and thus I should chant the holy name more enthusiastically. If someone disrespects my guru’s or some other Vaisnava’s elevated position, I will tell him, “O sinful atheist, you cannot understand the humility of the Vaisnavas. The Supreme Lord keeps the Vaisnava on His own chest or head. How dare you consider him inferior to you? How dare you attribute your own disgusting nature to the Vaisnava? You are an atheistic *karmi*. Don’t you know that by blaspheming a Vaisnava, whom the personification of auspiciousness stands with folded hands to serve, that your degradation is guaranteed?” By being envious of Vaisnavas the living beings face grave harm.

A chanter’s mood of tolerance:

The blasphemer of Vaisnavas must be properly punished. This is within what it means to be lower than a blade of grass and tolerant. But when someone chastises me with filthy words, I will understand that the Supreme Lord is helping me by using those people. They will be in their own trouble. But when the Supreme Lord bestows such mercy on me by having many people use harsh words against me, He teaches me the quality of tolerance. The Supreme Lord teaches me that unless I learn to tolerate people’s blasphemy I will not become qualified to chant the holy name of Hari.

The ideal example of amani and manada set by the speaker’s spiritual master:

To perform *krsna-kirtana* one will have to be ready to offer all respects to others. We have seen our spiritual master as the embodiment of *manada*. He used to deceive godless people and send them away by hook or by crook - because they themselves weren’t worshiping Hari and they did not allow others to do so

either.

The Supreme Lord is not meant for our enjoyment:

We will have to consider others great, but this doesn't mean we treat *maya* as Hari. We don't have to call the ingredients of our enjoyment -my yogurt - the Supreme Lord. Only the remnants of the Supreme Lord should be treated as the Supreme Lord.

The sinful mentality of treating Krishna as an object of our enjoyment is karma-kanda:

"Let people serve me" - this is *karma-kanda*. "Hari will remain my servant, and we will have Him help us in so many ways. Hari should always be prepared to supply what I want for my enjoyment" - this is a sinful, fruitive mentality.

Hari-katha and maya-katha:

Topics to increase our propensity to serve Hari are called *hari-katha.* Those topics that increase our propensity to enjoy matter are *maya-katha*.

The difference between bhakti and karma:

Perform Krishna's *sankirtana* so people recognize the difference between *maya's kirtana* and Krishna's *sankirtana.* Activities favorable for the Lord's service are called bhakti. One should not confuse bhakti with karma.

The karma-kandis are proud:

In *karma-kanda* practices there is no feeling of being lower than a blade of grass. To artificially show restlessness is not the same feeling. That is why Srila Prabodhananda Sarasvatipada said that feeling lower than a blade of grass is not possible for anyone except those with an honest attachment, for Sri Caitanya's lotus feet. In *Caitanya-candramrta* (Verse 24):

trnad api sunicata sahaja-saumya-mugdhakrtih sudha-madhura-bhasita visaya-gandha-thuthutkrtih hari-pranaya-vihvala kim api dhiranarambhita bhavanti

kila sad-guna jagati gaura-bhajam ami

"Humbly thinking oneself lower than a blade of grass, natural gentleness and charm, speaking words as sweet as nectar, spitting at the insignificant sense gratification of this world, disinterest in the affairs of this world, and overwhelming love for Lord Hari are the transcendental virtues obtained by worshiping Lord Gaura's transcendental abode in this world."

Kirtana based on sense gratification is not hari-kirtana. Who is qualified to speak about the Lord's pastimes?

There is no other topic in this world except *hari-katha.* Only by hearing and speaking *hari-katha* do the living beings become fortunate. Musical notes are not in themselves *kirtana.* Sriman Mahaprabhu did not instruct us to become expert classical singers. He said, "Chant the holy name of Hari constantly." One does not become a chanter just by becoming a good *mrdanga* player; nor can he enchant people. *Hari-kirtana* is not for one's own sense gratification. Only that which gratifies Krishna's senses can be called *hari-kirtana.* Until one personally enters the Lord's pastimes, one cannot chant about Krishna's pastimes.

The supreme religion is based only on nama-sankirtana; the selfishness of karma-kandis and jnana-kandis:

After teaching us how to chant the Lord's holy name, Sri Mahaprabhu told us that a chanter must also give up all types of duplicity, or *anyabhilasa.* One practices *bhagavata-dharma*, or *para-dharma,* only by chanting the holy name. *Bhagavata-dharma* is a religion free of cheating. We need not try to gain wealth, followers, learning, profit, adoration, distinction, or liberation. Religiosity, economic development, sense gratification, fruitive activities, and liberation, for which a hundred percent of the so-called religious-minded people of this world are hankering, are, according to Sriman Mahaprabhu, simply the ways people cheat themselves and others. Those who endeavor for such things cannot chant the holy name of Hari. If people desire religiosity, economic development, sense gratification, or liberation, and they chant to attain them, they are committing an offense. May we not follow them! We need not pray for to attain our own enjoyment, or even peace at the Supreme Lord's feet. To gain our own convenience we will not make the Supreme Lord our servant. Those who want religiosity, economic development, and sense gratification are called *karma-*

kandis, and those who want to give up the fruits of their karma are called *jnana-kandTs.* Both are selfish - busy making the Lord their servant. They are eager to make the Supreme Enjoyer an object of their own enjoyment. But the pure devotee says something different:

naham vande tava caranayor dvandvam advandva-hetoh kumbhipakam gurum api hare narakam napanetum ramya-rama-mrdu-tanu-lata nandane napi rantum bhave bhave hfdaya-bhavane bhavayeyam bhavantam

"My Lord, I do not worship You to be liberated from this material entanglement, nor do I wish to save myself from the hellish condition of material existence, nor do I ever pray for a beautiful wife to enjoy in a nice garden. I wish only that I may always be in full ecstasy with the pleasure of serving Your Lordship." *(Mukunda-mala* Stotra 4)

One who desires the four objectives of life is not a devotee of Hari:

I do not want either peace or restlessness for myself. Religiosity, economic development, and sense gratification are all *dharmas* to satisfy the mind and body. They are temporary. Those who have accepted these four objectives as life's goal cannot worship Hari or chant His holy name. *Sn-krsna-sahkirtana* cannot be performed by those who are busy in give and take, or materially motivated service. If we import, there is bound to be a time to export.

Vaisnava-aparadha is namaparadha:

Vaisnava-aparadha and *namaparadha* are one and the same. When one commits *namaparadha,* one becomes inclined to material enjoyment and interested in working toward karma and *jnana.*

It is impossible to get free of the clutches of wealth, woman, and fame unless one engages them in Krishna's service:

If we pray for the qualification to serve Nanda Maharaja's son, then it is essential we become free from the grip of wealth, women, and fame.

tomara kanaka, bhogera janaka, kanakera dvare sevaha madhava; kaminira kama, nahe tava dhama, tahara malika kevala yadava. pratisthasataru,

jadamaya-maru, na pela ravana yujhiya raghava; vaisnavi pratistha, ta'te kara nistha taha na bhajile labhibe raurava

"Your gold gives birth to enjoyment, so serve Madhava with your gold. You have a desire in your heart for beautiful women, but they are not for you. Their only proprietor is Yadava. The tree of desire for fame is really a desert formed by the illusory energy. Ravana did not get fame by struggling against Raghava. Be dedicated to the fame of a Vaisnava. If you do not worship that, you will go to hell."

Engage wealth, women, and fame suitably; otherwise, the result of attaining them will poison you. If we want to be free from the hands of misfortune, then there is no way other than to take shelter at the lotus feet of Mahaprabhu.

dante nidhaya trnakam padayor nipatya krtva ca kaku-satam etad aham bravimi he sadhavah sakalam eva vihaya durad caitanya-candra-carane kurutanuragam

"Flattering you a hundred times, falling down at your feet, I speak only one thing, so please hear it: Whatever nonsense you have learned, forget it and instead try to hear about Sri Caitanya Mahaprabhu and become perfect."

THE ETERNALITY OF SERVICE TO HARI

Place: *Avidyaharana Natya Mandir, Sri Caitanya Matha, Sridhama Mayapur*

Time: After sandhya-arati, Saturday, 17th March, 1928 (During the 33rd session of Sri Navadvipa Dhama Pracarini Sabha)

Those who carry forward Gaura's mission are fortunate and praiseworthy:

In the last year we have been able to propagate Sri Gaurasundara's teachings in many different places. This propagation of Gaura's mission is most beneficial and necessary for human beings. The Lord Himself spent His time distributing His own teachings. Those who contribute to this most beneficial act in any way - either with their life, wealth, intelligence, or speech - will certainly be blessed by Visvambhara Sriman Mahaprabhu. Those who have made any contribution, however little, for this topmost welfare activity - which is incomparable with anything of this world - are fortunate and worthy of praise. Many people think what we do is like any other mundane activity, but it is not. According to those who know the truth, this is the only duty. Everything else is a waste of time and labor.

The paths of material enjoyment and liberation - and even the desires for material enjoyment and liberation - are forms of selfdeceit and cause self-destruction:

Human beings can analyze both past and future, but often have strong differences of opinion between them. Among human beings, those who are eager to advertise themselves as civilized say, "If we follow proper social rules, there will be no conflict of interest between us. Rather, we will live in this world happily. There is no need to involve God." This idea is favored by fruitive workers.

Others think, "This world is a place of misery, so better we get out. It's better to merge and lose our identity than to suffer." This they call "liberation."

However, the Lord's devotees do not express such hasty opinions. Those who want to fulfill their need to enjoy look to matter, and those who want to remove their suffering by renouncing matter want what they define as liberation.

The Lord's devotees want neither material enjoyment nor liberation. Because people absorb their minds in knowledge of the relative rather than the complete, they can never alleviate their sense of poverty. Instead, whatever they seem to do melts away like camphor.

"There will be no poverty, and yet we will not lose our identity" -that is the way of spiritual variegatedness. If in the name of liberation, the comfort of liberation is spoiled, we cannot call such liberation *moksa.* It is simply self-destruction. To simultaneously finish a person's sickness and the sick person himself makes no sense. If someone has a boil on his throat, it is the surgeon's duty to excise the boil and cure the disease. But if to give permanent respite from the pain of a boil the surgeon decides simply to kill the patient, that makes no sense.

The covered material desires of those who desire liberation exposed before expert Vaisnavas:

Distressed by their material miseries, many people think they should try for liberation. There was an old woman who used to have to labor hard to earn her livelihood. She had to go to the forest to collect wood even in her old age, and whatever money she collected by selling that wood she used to take care of her needs. Tortured by the misery of poverty, she used to mumble, "Why doesn't Yamaraja come and take me away and give me relief?" One day, Yamaraja personally appeared before her, but the old woman didn't want to go with him at any cost. She found she had a strong desire to continue living in this miserable world despite her poverty and a great deal of inconvenience. Those who aspire for liberation because they are suffering actually thirst for enjoyment.
Hidden material desires flow in them just as the river Phalgu flows below the earth's surface. By following the conceptions of the *bhogis,* who want to enjoy the fruits of their karma, or the *tyagis,* who choose to renounce the fruits of their karma, the living beings can never achieve their eternal good fortune. These people are both cheaters and cheated. But until one has sufficient good fortune, one cannot understand their duplicity.

The ideal example set by self-realized souls:

Self-realized souls serve the Supreme Lord and do not busy themselves trying to enjoy the material world, like *bhogis.* They also don't distract themselves from the path of their good fortune by imagining that the things they find in this world

intended for the Lord's service are mundane. That kind of imagination is left to the dry renunciants. Rather, self-realized souls serve the Lord in this life and the next. They always preach that the living beings have no duty other than to serve the Lord. Self-realized souls are experienced enough to desire every being's welfare.

Humans are like the children of the spiritual kingdom. Children do not understand what's best for them, so sometimes they try to put their fingers in the fire or they cry when they cannot catch the moon. These behaviors are childish. Like children, humankind also tends to act childishly. But self-realized, spiritually experienced persons always try to benefit people. If people could give up the philosophies they have developed through their various attempts at mental speculation and accept the advice of these experienced Vaisnavas, who are their supreme well-wishers, and if they could follow these experienced devotees' instructions, then they would attain all fortune. When discussing *hari-katha* as the Lord's devotees discuss it, everyone benefits. There is nothing else worth discussing in human society.

At liberation, Lord Visnu alone is the object of worship:

Our predecessor *acarya*, Sriman Madhvamuni, says, *Moksam visnv-anghri labham:* In all types of *mukti*, Lord Vishnu alone is the worshipable object. There is nothing lacking in the worship of Vishnu. Where there is a spiritual conception, there is no material consideration. Moreover, where there is a material conception God is not present. When one worships the Lord, instead of *mukti* being the goal of life, it becomes the personal servant of the devotee. Worship of the Supreme Lord is the soul's only duty or propensity. We cannot alleviate our spiritual poverty if we don't cultivate our God consciousness.

The path of worship is beginningless; chanting the holy name is the sadhana taught in the Vedas:

According to some opinions, the path of worship started sometime between the tenth and fourteenth centuries. Worshiping the Lord is distinct from the hero worship born from the teachings of Sakyasimha. The ancient book, the *Rg Samhita,* which serves as a *pramana,* taught worship of the Supreme Lord long ago. The *Rg Veda* (1.156.3) states: *om asya jananto nama cid vivaktan mahas te visno su-matim bhajamahe om tat sat.* In this mantra, Sri Gaurasundara

instructed all people to perform *kirtana* at all times. The process of worshiping with the help of sound is spreading everywhere. *Nama-kirtana,* which is the devotees' only object of cultivation, is found in the *Rg Veda Samhita.*

Sarvajna Visnu Svami and Sridhara Svami; the Vaisnava dharma of the ancient age:

Sarvajna Vishnu Svami appeared in the village of Madura about two thousand years BCE. Discussion of the seven hundred *tridandis* after the original Vishnu Svami is found in the traditional literature. The topics of the pure worship of Vishnu that Sarvajna Vishnu Svami glorified in his *sanksepa-sariraka bhasya* later became distorted in different ways by the followers of unauthorized *sampradayas.* Sridhara Svamipada mentions this *sarvajna* sage in his writings. We can cite many examples of Vaisnava dharma being current in the ancient age. Every living being has an inseparable relationship with Lord Vishnu. The Supreme Lord is the ultimate goal of all human beings. Service to Lord Vishnu and Vaisnavas is everyone's duty.